



June 1967

The Era  
Improvement

General Conference Addresses  
Christian Reformers in Color  
The Era Asks About MIA

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● Since 1942 **The Improvement Era** has been printing the addresses of the General Authorities given at the annual and semiannual general conferences of the Church. This service was started because travel restrictions and other problems brought about by World War II limited attendance at the conferences. These "conference issues" proved so popular and valuable that they have been continued, furnishing **Era** readers each June and December with a permanent record of the inspired words of our Church leaders.

This issue also looks forward to the great MIA conference, scheduled for June 23, 24, and 25. The cover was reproduced from a 4 x 5 color transparency by Larry Nicholson of one of the numbers from the dance festival held in 1965. Our interview-article, **The Era Asks**, beginning on page 6, tells of the MIA program and plans for June Conference this year.

The art and written word for the full-color feature on the reformers, beginning on page 71, were developed for the new Visitors' Center on Temple Square. The artist is Ken Riley.

Meet another staff member: The exacting responsibility of directing the editing and proofreading functions of the **Era** rests in the capable hands of Eleanor C. Knowles. She was appointed to this position in February 1966 from Brigham Young University, where she was a graduate assistant in communications. Prior to this she had worked in New York as an editorial assistant for the American Management Association, as house organ editor for the Kenyon and Eckhardt advertising agency, and as

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executive secretary of the Alumni Association of Cornell University Medical College. She received her formal training at the University of Utah and Utah State University. She is also a gifted writer, and in every way is eminently qualified to fill her important assignment on the **Era** staff. ○



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## The Editor's Page

By President David O. McKay

# *With all my heart*

In this month of MIA June Conference, I say, God bless the leaders and the teachers of the auxiliary organizations of the Church. Within your own ward or branch, each of you is working with the same fine members, but your various assignments bring them to you on different days of the week. While the approach of each leader may be different, your goal is the same: to keep your students upon the sure pathway to life eternal.

You are engaged in a wonderful work; it is God's work. You are his partners in helping him fulfill his great purpose to bring to pass the immortality and eternal life of man.

To you who are leaders of youth, I give this special charge: strive always to improve the outstanding record you are making in keeping our young people close to the Church. They are among our choicest treasures. None must be lost.

Show always a hopeful attitude and a pleasing appearance before your class. Our youth yearn for hope and faith. Teach with love. Teach not only lessons but young people, whom you love as God's children and as your brothers and sisters. Teach with understanding. Respect the different personalities God has created in his children.

Teach the youth to keep their souls unmarred and unsullied from sin. Meet your class with a prayerful heart; no matter how well prepared you may be, you must always be dependent on that higher influence. Exemplify in your daily lives the moral and spiritual ideals of The Church of Jesus Christ of Latter-day Saints.

You who are called to these important assignments in the MIA, the other auxiliary organizations, or to priesthood activity, when you prayerfully accept, accept with the attitude that you will serve as long as you are needed. It takes at least a year to learn and know the program, and knowing the program is the first thrilling step that in our Church makes the



“yoke easy, the burden light.”

You cannot teach impressively what you do not live. Leading youth to know God, to have faith in his laws, to have confidence in his Fatherhood, and

to find solace and peace in his love—this is the greatest privilege, the most sublime opportunity, of the teachers of the Church, which great goal I earnestly pray each of you may achieve.

## to you, my young friends

To you, my young friends, I say: The future is yours to make or to mar as you choose.

Youth—conviction—courage: this is a combination potentially capable of determining the kind of world we shall live in.

Even while the glories of your youth gladden your hearts and brighten your hopes with anticipated success, there rests unfelt upon your shoulders the weight of a coming responsibility. Yours is the challenge to shape the future. Into your hands and the hands of millions of other youths will be placed the banner of civilization.

To carry it forward successfully will demand courage, or what Luke calls “the boldness of Peter and John” (Acts 4:13)—that quality of mind which enables one to encounter danger and to overcome difficulties. It is a virtue admired by everyone.

The courage I would have youth possess, as they take their part for a better future, is not necessarily physical. It is the fearlessness to act in accordance with their convictions, courage to do right whether alone or in public, courage to be true to a trust.

These are some of the challenges facing youth today, and you young men and young women must—no, you will—meet those challenges.

The Book of Mormon Lehi, speaking to his son Jacob, said: “. . . men are, that they might have joy.” (2 Ne. 2:25.) Joy and happiness are the twin heritages

of men, especially young people. How we desire true happiness for them.

Years ago as a school superintendent and junior member of the Council of the Twelve, I adopted some rules of conduct that I called my “guides to happiness.” For an earlier generation of wonderful young people, the Mutual Improvement Associations made these sentences available, calling them “President McKay’s Rules For Living.” I share them with you now:

1. Develop yourself by self-discipline.
2. Joy comes through creation, sorrow through destruction.
3. Do things that are hard to do.
4. Entertain upbuilding thoughts. What you think about when you do not have to think shows what you really are.
5. Do your best this hour, and you will do better the next.
6. Be true to those who trust you.
7. True friends enrich life. If you would have friends, be one.
8. Pray for wisdom, courage, and a kind heart.
9. Give heed to God’s messages through inspiration. If self-indulgence, jealousy, avarice, or worry have deadened your responses, pray to the Lord to wipe out those impediments.
10. Faith is the foundation of all things—including happiness.

○

**D**earest Dad:

I was in a very tender mood as I thought of Father's Day and what I could do to let you know how much I love you. These are some of my thoughts on the subject.

I love you for the way your eyes crinkle at the corners when you laugh, and for the deep sound of your laugh.

I love you for the way you touch my forehead with your strong hand and ask me how I feel, when I am sick.

I love you for the kind, wise, loving counsel that you always give me. I love you for your honesty.

I love you for your patience with me when I'm moody.

I love you for the example you are, because I have that wonderful example to help me in choosing a husband.

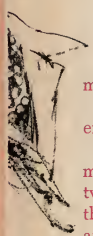
I love you for the opportunity I had to work with you. I know it brought us closer together. I regret that day as a little girl when you asked me to go to work with you, and I didn't go.

I love you when you're in a teasing, fun mood.

I love you for the priesthood that you bear. I love you for having me stand with you in that testimony

*My Dearest*

*I love you when  
mood. I love  
tears when*



meeting after I was baptized.

I love you for your tears when you are moved emotionally.

I love you for the way you love my mother. I remember one day long ago when you spanked your two little girls for being mean to her. I remember this because it showed me how much you respected and loved my mother, and that you expected me always to give her that same love and respect.

**D**

earliest Mom:

As I wrote my thoughts to Dad, those thoughts automatically included you.

I love you for the assurance I felt as a little girl that if I awakened in the night, scared or whatever, all I had to do was stand in your doorway, and soon you would wake and ask, "Who is it?" I remember so many times when I was ill waking up to find you holding a glass of water to my lips.

I love you for the many stories you read to me as a child. I love you for making poached eggs when I was sick, and for tucking me into bed at night.

I love you for teaching me by example. I love you for understanding me when I had problems.

I love you for your diligence in writing to me when I was a missionary. I love you for giving birth to me, for being my mother.

I love you for your courage and fortitude in life when you've had pain and disappointment.

I love you for the way you flip a pan of rolls.

I love you for the way you treat my friends. I love you for your modesty in dress and in conduct.

I love you for always being there when I needed you.

I love you for staying home to raise your family. It was such a tremendous comfort to hear you answer each time we came home from school and work.

I love you for being old-fashioned in the right things. I love you for helping me study.

I love you for the way you love and support my father.

Dearest Dad and Mom: I love you for teaching me to use good English. I love you for your testimonies, for teaching the gospel in our home, for your temple marriage. I love you for giving me such wonderful brothers and sisters. And most of all, I love my Heavenly Father for giving me you for parents. Happy day to you both!

Love,  
Maralee

# Dad & Mom

*you're in a teasing, fun*

*you for your*

*you are touched.*

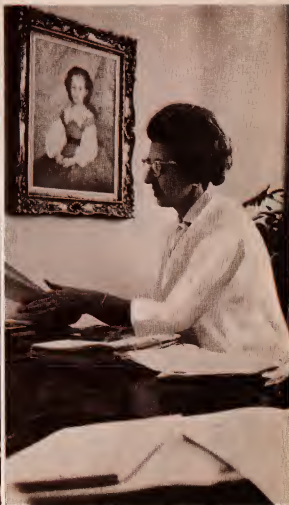


## The Era Asks

# About MIA and June Conference



General Superintendent G. Carlos Smith, Jr.



General President Florence S. Jacobsen

*Both General Superintendent G. Carlos Smith, Jr., of the YMMIA, and General President Florence Smith Jacobsen of the YWMIA have long been noted as leaders of youth. Brother Smith has served as president of three stakes and president of the Central States Mission. Sister Jacobsen assisted her husband while they presided over the Eastern States Mission. Their dedication to the youth of the Church will inspire all who attend June Conference, scheduled June 23-25.*

**Q—**Since most members of the Church have never attended a June Conference, would you explain what it is all about?

**Jacobsen—**Most members have never attended June Conference because it is designed to give instruction and inspiration to MIA leaders and workers. It is a leadership conference wherein we present the coming year's program. MIA lead-

ers are invited to come and enjoy the festivals, programs, and workshops that have been prepared for their use.

**Q—**What are some of the activities and programs to be presented this June Conference?

**Smith—**We will outline in workshops the programs of each department—M Men, Scouts, Mia Maids, Laurels, and so forth—for the entire year. We will also have such major productions as the dance festival—held every other year—quartet festival, and roadshows.

**Q—**How do you obtain participants for this year's dance festival?

**Jacobsen—**Approximately 9,000 young people will participate this year. We send to all stakes application forms asking if any wish to participate in the festival. When the applications are returned, selections are made, usually by accept-

ing persons from areas that have never before participated.

**Q—**What do you do about props, housing, costumes, and chaperones?

**Jacobsen—**Participants are responsible for these themselves. They are responsible for their own transportation, costumes, housing, and chaperonage within established requirements.

**Smith—**We pay the expenses of the actual production, such as rental of the stadium.

**Q—**What goes into preparing for a Churchwide dance festival?

**Smith—**Let me say first that preparation for a June Conference is quite an undertaking. Immediately after this June Conference the general board dance committee will start thinking about the next festival two years from now. They try to determine the needs of youth

and then make up, or choreograph, original dance steps. As the program takes shape, our committee members actually make blueprints of every step and movement, so that when about 9,000 participants arrive at the University of Utah stadium, these leaders will know exactly what each person will be doing at any given moment.

**Jacobsen**—Thought must also be given to costume design, whether the costumes are for an all-girl dance, a ballroom number, or a folk dance. Decisions must be made on the number of boys, girls, and couples that will be needed. Then bids are put out for hundreds of thousands of yards of material and thousands of spools of thread and zippers. The costume materials are then sent out to each participating stake in individual packets.

**Smith**—We also make filmstrips of each dance, keying them in with the music to be used, and send both filmstrip and record to each stake so the participants may learn the dances before coming to Salt Lake City. When 9,000 youth arrive here to participate, they must know what they are going to do.

**Q**—What about contemporary American dances? Do you use them either in the dance festival or in MIA?

**Jacobsen**—Some contemporary American dances are acceptable, dances that are not grotesque, sensual, immodest, or suggestive. But this is one of our problems—to find dances that are peppy, alive, and fun. Actually, we do teach youth in MIA to dance some of the contemporary dances, but to dance them in a modest way.

**Q**—What are some of the other activities of June Conference?

**Jacobsen**—We have a quartet festival, winning roadshows, and this

year a new musical, "All in Favor," written by Latter-day Saints. The latter is designed so that every ward or branch may be able to put it on.

**Q**—Are the influences of June Conference observable upon the entire MIA program?

**Smith**—We can almost draw a line and determine whether the Saints have been to June Conference or not by their performance of the year's program. The difference between a stake whose leaders have attended conference and a stake whose leaders have not is almost like day and night. Enthusiasm, know-how, and adaptability reveal themselves immediately.

**Q**—What is the philosophy behind the entire MIA program?

**Jacobsen**—MIA gives young people an opportunity to mingle socially in a recreational, activity, and cultural program under a spiritual atmosphere. For example, we try to teach honesty, good sportsmanship, and teamwork in our sports programs. Many values that are principles of the gospel may also be taught in recreation or on the athletic field. For the girls, we are able to mix adventure and spirituality in the camping program. The girls often hold testimony meetings around the fireside, and learn to help others at camp who may not be as well-adjusted.

Many of the MIA activities in which girls engage are for self improvement. They have lessons helping them to dress properly and to handle money wisely. Virtues of cleanliness, modesty, and integrity are taught. We hope this training will help each girl become a mature, well-adjusted woman.

**Q**—How extensive is the youth camp program?

**Jacobsen**—We encourage camping for both boys and girls, but we do

not encourage the procuring of camps, although about 30 camps are owned by stake groups. Most stakes use camps on a rental basis. All camps are under the direction of the priesthood. All girls must have adequate insurance. We have an award certification program in which the girls may participate. About 62,000 girls go to MIA camps each year.

**Q**—What are the expectations for a young man who participates in MIA?

**Smith**—I would hope that when he has completed the MIA program, he would have begun his scouting career as a 12-year-old and ended it as an Eagle Scout; that he would have received his "Duty to God" award and progressed in the Explorer and Ensign programs; and that he would have gone on to the M Man program and become a Master M Man. He would now be nearing 30 years of age and would be well grounded in the gospel. Our program is designed to take youngsters from obscurity through participation, involvement, and good fellowship until each can stand on his own, a man of character and intelligence before God and man.

**Jacobsen**—We also try to inspire both young men and young women to seek temple marriage.

**Q**—How widespread is the MIA program?

**Smith**—Wherever you find the Church throughout the world, you find MIA, even in military camps. In Saigon, for example, our three thousand to four thousand Latter-day Saint men meet in servicemen's groups in a modified MIA activity program.

**Q**—Is the MIA program different in the various cultures of the world?

A. In MIA classes new meanings are explored, ideas exchanged.



B. Comradeship in the great outdoors—this is part of Scouting.



C. MIA girls and leaders learn campcraft skills at YW Camp Day.



D. Youth conference in Scandinavia features dance activity.



E. "Slide, Kelly, slide." . . . Softball game sponsored by MIA!

F. MIA speech program fosters personal development.



**Jacobsen**—Nearly all of the Saints use the total MIA program with little adaptation. I've seen MIA in Iran, Japan, and European countries, and it is amazing how Western many want to be. For example, we have suggested that different cultures use their own dances or dramas in the activity programs, but they usually prefer to use the same dances and dramas as the Saints in the United States. I went to a dance activity in Japan expecting to see a beautiful Japanese dance, but instead I saw the youth dancing the "Blue Danube." The Saints in Sweden, Norway, Denmark, Switzerland, and Bavaria, however, often prefer to use their own dances.

**Q**—In the U.S., MIA basketball is famous, but considering the worldwide cultural differences in the Church, do all MIA's play basketball?

**Smith**—No, we encourage flexibility in sports. For example, in England our Saints love to play soccer football and volleyball,

often with a team of both boys and girls. In Australia, it's tennis—even table tennis. In many parts of Europe they like soccer and swimming, and they particularly enjoy track and field. I have seen men and women contending with one another in the 100-yard dash, for example. I've seen English girls run the 100-yard dash in a rainstorm, but it was all part of the fun.

**Q**—In a world Church that has many cultural differences and social mores, how do you establish a personal standards program?

**Jacobsen**—When one becomes a member of the Church, regardless of the customs, social mores, or practices of his country, he agrees to accept and live the principles of the gospel of Jesus Christ. This is especially true with personal standards. For example, the standard of modesty in dress is the same the world over as far as Latter-day Saints are concerned. Standards of moral conduct are also the same.

It is thrilling to realize that we have a worldwide community of youth who have and follow a high code of personal integrity.

**Q**—The Church is hearing more and more about youth conferences. What is this program?

**Smith**—Most missions and many stakes conduct annual youth conferences. It is a rather new program for the stakes, but one that is becoming increasingly popular. Youth conferences may be conducted either by a single stake or by a group of stakes. Most of the conferences are of two or three days' duration and are usually terminated with a testimony meeting. They usually begin on a Friday with registration and activities. Throughout Saturday, dancing, music, drama, sports, and other activities are presented. A party or ball is held on Saturday evening, featuring a floor show of youth talent. The conference climaxes on Sunday with a priesthood meeting for the boys while the girls





signments are to devise programs that will appeal to certain age groups within the Church.

**Q—How much time do committees have to come up with a year's program or manual?**

**Smith**—Some of our programs are projected to 1970, but usually we are working on programs to be used two years hence.

**Jacobsen**—Many general board members have children of MIA age and are going through the experi-

*G. Muscle development is part of the MIA Explorer physical fitness program.*

*H. Roadshows offer varied opportunities for singing, dancing, acting, staging, and make-up.*

*I. Youth choruses in MIA offer involvement for many young people.*

*J. Memories of MIA parties, of dating and dancing, of fine, wholesome companionship.*

hold a special meeting. Then a testimony meeting follows. This is the usual format. We have a booklet, "Let's Hold a Youth Conference," that outlines a suggested approach. Local MIA people work with their priesthood leaders and decide on the type of program needed in their area.

**Q—How do you obtain lessons and activities for the MIA program?**

**Smith**—Members of our general boards are carefully selected from the Church for their talent, spirituality, and availability. We expect board members to visit the Saints, to attend MIA, Sunday School, and priesthood meetings, to get the pulse of the Church. We expect them not only to participate in the Church but also to participate in community affairs, so that they are well-balanced individuals and will know the kind of world in which we live and for which we are preparing the youth. The board is divided into age-group and activity committees, and the members' as-

sense as parents in learning what youngsters need and want.

**Q—How is the yearly MIA theme chosen?**

**Smith**—Board members are asked to submit themes and then we try to correlate them with the correlation program of the Church.

**Jacobsen**—Let me add that much prayer goes into the theme selection. Each theme selected is the appropriate one for its day.

**Q—Sometimes Church members hear reports of other faiths and groups and their interest in the MIA program. To what extent is this true?**

**Smith**—Let's take our young men's basketball program here in Utah as an example. After the Church started this program, some of our neighbors in other churches started similar sports programs. Another example: the Explorer Scout program of the Boy Scouts of America was adopted several years ago from the Church's program that was

called the Vanguard program.

**Jacobsen**—We have had requests for our girls camp certification program, for lessons from our Young Marrieds manual, and for our music program.

The YWMIA executives belong to the National Council of Women, and recently we met with education, civic, and religious leaders in a national seminar. Interestingly enough, at the conclusion of this three-day conference it was decided that the most helpful note that had arisen was the Church's family home evening program that we as an MIA had presented as part of our way of life. Also, when I was in Iran a year ago attending the International Council of Women conference, many inquiries were made concerning our youth conferences.

**Q—What is the future of MIA?**

**Jacobsen**—More wonderful than ever! We hope to bring youth into increasing roles of responsibility. We have allowed leaders in the past to become too responsible for the program and have not given youth sufficient responsibility. Youth are very capable of carrying out, with some adult supervision, a program that fits their needs. We have also tended to be group oriented, and we are now recognizing the need to concentrate on the individual. We are trying to make it possible for the talented as well as the untalented youth to receive encouragement and development in the MIA program. In the coming year we will have a cultural art exhibit in which all young people can exhibit their talents—whether it be stamp collecting, bug collecting, sculpturing, painting, ceramics, or sewing.

**Smith**—I know there is a greater need for MIA in the world today than ever before, and I feel sure the MIA program will be enhanced and developed more vigorously than ever.

# Major Genealogical Record Sources in Scotland

## Continuation of the series on new research papers.

The chart and table that follow contain the major genealogical record sources of Scotland. The sources are listed, together with type of record, period covered, type of information given, and source availability.

Table A shows at a glance the record sources available for a research problem in a particular century.

Table B provides more detailed information about the major records available. For example, if a pedigree problem is in the seventeenth century, a quick indication can be obtained from Table A of the sources available for that period. Reference to Table B will then provide more complete information.

MAJOR SOURCE AVAILABILITY BY CENTURY

TYPE OF RECORD	CENTURY					
	15th	16th	17th	18th	19th	20th
1. Civil Registration						
2. Census Records						
3. Merchant Seamen						
4. Naval Records						
5. Excise Officers						
6. Monumental Inscriptions						
7. Commercial Directories						
8. Poll Books						
9. Nonconformist Registers						
10. Lyon Court Records						
11. Military Records						
12. Quakers						
13. Hornings (Land Records)						
14. Newspapers						
15. Tax Rolls						
16. Jews						
17. Roman Catholics						
18. Sasines Registers						
19. Fasti Ecclesiae Scotticae						
20. Parish Registers (Presbyterian)						
21. Service of Heirs (Retours)						
22. Testaments (Wills)						
23. Apprenticeship Records						
24. School and Univ. Registers						
25. Burgess Records						
26. Sheriff's Courts						
27. Landowners' Estates						

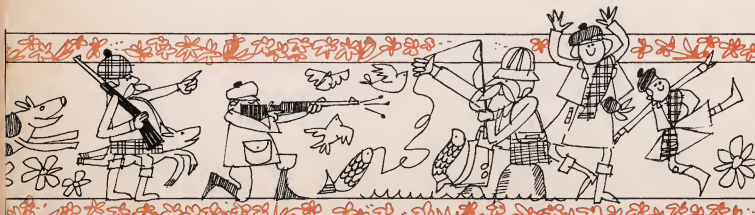
MAJOR SOURCES CHRONOLOGICALLY ARRANGED

TABLE B

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
1. CIVIL REGISTRATION	1855 to present	<i>Births, marriages, deaths:</i> names, dates, places, occupations, parentage, ages, residence	1855-1875, 1881, 1891 on film (Genealogical Society); original documents 1855 to present, The Registrar General, New Register House, Princes St, Edinburgh; indexes only, 1855-1889, on film (GS)
2. CENSUS RECORDS	1841	Names, ages, and whether born in county	On film (GS); New Register House, Princes St, Edinburgh
	1851-1891	Names, ages, relationships, occupations, places of birth	On film (GS); New Register House; 1901 to present not available to public
3. MERCHANT SEAMEN *(II-7, p 178-181)	1837 to present (some crew lists earlier)	<i>Births, marriages, deaths on board</i> British merchant vessels; description of seamen	1837-1874, Registrar General, Somerset House; 1875 to present, Registrar General for Shipping & Seamen, Llandaff, Cardiff, Wales
4. NAVAL RECORDS *(II-7)	Approx 1730-1924	Names, dates, places, births, marriages, movements of personnel	Public Record Office, London WC 2



TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
5. EXCISE OFFICERS	1707 to present	Names and movements of excise officers from port to port, sometimes place of birth	1707-1828 at Scottish Record Office, Edinburgh, and King's Beam House, Mark Lane, London EC3 3; 1828 to present at London only; index, 1707-1828, on film (GS)
6. MONUMENTAL INSCRIPTIONS * (1-3)	1700 to present	Names, dates, relationships	Some in print, some on film (GS); local parish churchyards, town and city cens; nonconformist cens; private collections
7. COMMERCIAL DIRECTORIES	18th C to present	Names, occupations, residences, local histories; names of small localities	In print, local libraries
8. POLL BOOKS	18th C to present	<i>Prior to 1867:</i> names and locations of property of free-holders and taxpayers. <i>1868-1917:</i> names and addresses of all males over 21 years. <i>1918 to present:</i> names and addresses of all males and females over 21	Old Register House, Edinburgh
9. NON-CONFORMIST REGISTERS	Approx 1600 to present	Christenings, marriages, burials; similar to parish registers	Few on film (GS); most in possession of local ministers
10. LYON COURT RECORDS	1672 to present	Genealogies of families and coats of arms	Lyon Court, Old Register House; some in print
11. MILITARY RECORDS * (11-7)	Approx 1707-1924	Names, dates, places, births, marriages, movements of personnel	Some lists of officers in print (GS); Pub Rec Off; London; chaplains returns at Registrar General's Office, Somerset House; modern records at Army Record Center, Hayes, Middlesex
<i>Master Rolls</i>	Approx 1641-1707	Names, dates, places, movements of personnel	Typescript list (GS); Scottish Record Office, Edinburgh
12. QUAKERS * (11-14)	Approx 1620 to present	Births, deaths, some marriages; in some instances more detailed than parish registers	Society of Friends, Friends House, Euston Road, London NW 1
13. HORNINGINGS (LAND RECORDS)	1610-1902	Names, places, property description	Some on film (GS); Old Register House
14. NEWSPAPERS	17th C to present	Obituaries, births, marriages, deaths	Various Scottish libraries
15. TAX ROLLS	17th C	Names, places, occupations	Some on film (GS); some in print; New Register House
16. JEWS	17th C to present	<i>Births, marriages, deaths:</i> names, dates, places, relationships; (rec written in either English, Hebrew, or Yiddish)	Local synagogues
17. ROMAN CATHOLICS	17th C to present	Names, dates, places	Local custody
18. SASINIER REGISTERS	1617-1808	<i>Land and housing transactions:</i> heirs' names, relationships, places, buyers and sellers	On film (GS); Old Register House; local sheriff's courts some in print
<i>Secretary's Register</i>	1599-1609	<i>Land and housing transactions:</i> heirs' names, relationships, places, buyers and sellers	Old Register House
19. FASTI ECCLESIAE SCOTICANAE	1560-1929	Brief record of the ministers of the Church of Scotland in 8 volumes with index	In print
20. PARISH REGISTERS OF THE CHURCH OF SCOTLAND (PRESBYTERIAN)	1558 to present	<i>Christenings, marriages, burials:</i> names, dates, parentage, residence, ages, relationship, information varies	On film (GS); prior to 1855, New Register House, Edinburgh; 1855 to present, local custody
21. SERVICE OF HEIRS (RETURNS)	1545 to present	Property inheritance records of greater part of property, descent of most leading families	Some on film (GS); Old Register House, Edinburgh; indexes in print





# Scotland

(Continued)

NOTE—Until May 1707, Scotland was a separate kingdom. At that date the Scottish Parliament was dissolved, and the country comprising 32 counties was united with England under the name of the United Kingdom of Great Britain.

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
22. TESTAMENTS (WILLS)	1514-1823	Names, places, relationships, property	On film (GS); Old Register House, Edinburgh
	1824 to present	Names, places, relationships, property	Edinburgh testaments are in the Old Register House; others in county sheriff's offices
23. APPRENTICESHIP RECORDS	16th C to present	Names, dates, some birthplaces, fathers' names	In local custody
24. SCHOOL AND UNIVERSITY REGISTERS	1412 to present	Names, places of residence, ages, places of birth, parentage, dates of graduation and subject	A few in print
25. BURGESS RECORDS	1406-1846	Dates and names of men who passed apprenticeship and joined own trade guild; name of father or name of wife's father sometimes recorded	A few on film (GS); some in print; originals in possession of local authorities
26. SHERIFFS' COURTS	13th C to present	Names, dates, and places recorded in local legal proceedings, civil disputes	Copies in local sheriff's courts and some city offices
27. LAND-OWNERS' ESTATES	12th C to present	Details of rents, people living on estates, financial transactions, lines of descent	Most in private custody; some at Old Register House, Edinburgh

\*Reference to Gardner and Smith, *Genealogical Research in England and Wales*, volume and chapter.

NOTE—Until May 1707, Scotland was a separate kingdom. At that date the Scottish Parliament was dissolved, and the country comprising 32 counties was united with England under the name of the United Kingdom of Great Britain.

*The clean smell of peat drifts in to me now,  
And the faint sweet scent of heather.  
The sound of soft Gaelic voices rings in my ears.  
Before my dreaming eyes an old stone cottage stands,  
Nestled in a glen.  
Behind it, towering peaks, mist-shrouded;  
Before it, deep blue waters of the loch,  
On whose bosom a tiny white-sailed fishing boat  
Rocks on gentle wind-blown ripples.*

*Soft sounds the music of a swift-rushing burn,  
Fern-laced and bordered with bracken.  
Half hidden by trees are its waters—  
Birches, hazel and rowan.*

*Down from the craggy hillside pasture,  
The clever collie rounds the farm flock into the sheepfold;  
And dog and sheep and low rock fence  
Are black silhouettes in the sifted gold of the sunset.*

*Within the cottage, a table is laid by the window,  
And kind cousinly faces smile a glad welcome.  
Warm glows the lamplight on low blackened rafters;  
And the kitchen is sweet with the odors of tea, scones and honey. . . .*

• • • • •  
*All because, this morning, the postman brought me a letter  
Postmarked, "Dunrobin, Argyll,"  
And onto my desk there dropped as I opened it  
A sprig of purple heather.*



# dynamic reading

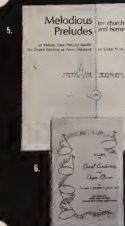


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June 1967

# The LDS Scene



## "Promised Valley" Theater

President N. Eldon Tanner and Elders Mark E. Petersen and Richard L. Evans break ground for a new 4,000-capacity open-air theater, across the street from the Salt Lake Temple, in which a one-hour version of *Promised Valley* will be presented to visiting tourists. The musical-drama recounts the epic story of the Mormon pioneers. Performances are scheduled Monday through Saturday, July 1 to August 31.



## Educators Honored

Dr. Harvey L. Taylor, administrator of Church schools, holds a citation for his "leadership and vision of the values in activities and education," awarded by the National Education Association. Presenting the citation is Dr. Leona

Holbrook, chairman of BYU's department of physical education, who has been appointed adviser to the NEA's Educational Policies Commission. The commission's role is to study educational problems and make recommendations.



## Australian Pavilion

The image of the Church in Sydney, Australia, received a boost after the ten-day Sydney Royal Easter Show at which the Australian Mission established a pavilion and showed the film, *Man's Search For Happiness*. A Sydney TV commentator said that the pavilion "improved the soul with modern and stimulating concepts, yet maintained a Christianlike spirit of goodwill." It was the first Latter-day Saint entry in the show's history.



## Church Library Committee

Dr. H. Thayne Johnson of Brigham Young University and Earl E. Olson, assistant Church historian, two members of the new Church library committee, review an index to Church periodicals with President N. Eldon Tanner of the First Presidency. Committee members are responsible for the creation within all wards of the Church of "library and educational media centers" in which will be housed audio-visual equipment and instructional materials.





### Engineers' Service Award

George W. Poulsen, Jr., priesthood missionary committee member, has been awarded the National Service Award by the Consulting Engineers Council of the U.S. The honor is made yearly to one U.S. engineer.



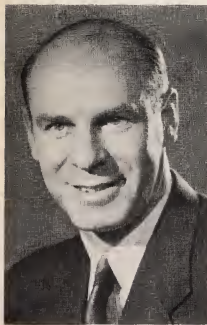
### Korean Book of Mormon

Korean Mission President Spencer J. Palmer receives Korean-translated manuscript of the Book of Mormon from Elder Han In San. Elder San, a convert of nine years and also holder of a karate championship among Korean marines, spent six months on the translation and another six months in proofreading. Several assistants also helped in the arduous and exacting task. The first edition, titled *Mor Mon Book*, in Korean, was printed in Seoul, Korea.



### Silver Beaver

J. B. Harmon of the Charleston Branch, East Central States Mission, has received the Silver Beaver award from the Boy Scouts of America. Brother Harmon is the first Latter-day Saint to be so honored in the Buckskin Council.



### Association President

Dr. Wesley P. Lloyd, dean of BYU's Graduate School, has been elected president of Western Association of Graduate Schools, which includes 11 western states. Brother Lloyd has been visiting specialist to universities worldwide.



### All-Church Volleyball

Oakland (California) Fourth Ward players set up volleyball in the all-Church volleyball championship game. Fourth Warders won title, for the third straight year, by defeating Lanakila of Hawaii, 15-9, 15-4. Junior title was won by Kahuwai of Hawaii as they defeated last year's junior winner, Santa Ana (California), in two out of three games.



### Y Americans

The Y Americans, patriotic singing group from BYU, recently appeared in the Ed Sullivan network television program. The group presented songs portraying love of God and country. Two other BYU groups—International Folk Dancers and a variety show, "Holiday USA"—will tour Europe this summer.

# The Pearl

By Alma Deane Feller

● Once upon a time, a very long time ago, there lived a most respected merchant, close to a large city far into the interior of China. This most respected merchant spent the years of his life with his beloved family in a delightful compound where the courtyards bloomed profusely in all the proper seasons. The children laughed and cried at the proper times, and the old people were content and spoke with wisdom, but only at the proper times. All was as it should be. Even the firstborn son, Han Shao Ying, was as he should be, loud in his laugh and eager about his growing.

In the year of our story, the merchant called his son to him and spoke according to these words: "First son, you are at that time when you are neither a child nor a man; yet it would be wrong to look back upon the sun's rising and setting. Therefore, we must look forward. This year you will accompany me to the New Year's Dinner."

Such joy and such importance had never before been felt beneath the silk vest of the young boy. To go with his father and sit with the elders at the New Year's Dinner! This, of all the signifi-

"It is given you with great love, and only with the words that you follow the rules."

cance in the world, was the most significant. Not a word would he speak; yet with the elders he would sit, and, facts being what they are, if he were there he would be one of them—a man!

Of course, the rules must be obeyed, as rules in all things must be obeyed. On the appointed day, at the appointed time, he was dressed with seriousness and ceremony. He followed his father as they left the house, and he thought the blood would burst through his skin, as it gave evidence of his pride. When they arrived at the beautiful teahouse, he went with his father into an inner courtyard, where cages would scarcely hold their cackling contents and where pools glistened in the sun. With grave concentration, his father selected their dinner—the fowl to be plucked and cooked with respect, the fish to be served with popping eyes upon the ceremonial platter.

Inside the house, the boy took his place at the edge of the room, as his father silently became one of an ever-growing circle. Quiet reigned supreme, and Shao Ying tried very hard to absorb wisdom, as he had learned he must do. Many times he wished to use his tongue, but always he remembered the rule of silence on the part of the young men. He stole a glance around the room to see how many new young adults were there. Three! And he was one of them.

Finally, when he felt he could bear the silence no longer, he heard the eldest and grandest man of all begin to speak: "There is much to contemplate. But I think we will consider the care of the soul."

Then another slow voice was heard—then another—and another—as they indulged in the satisfying occupation of divining what was in each other's minds. "I have the thought," said the merchant who was Shao Ying's father, "that is a question of humility."

To understand that, they soon agreed, would be to understand so much that understanding all would not really matter.

At this point, the boy's concentration failed him. He allowed his attention to wander and committed the sin of being elsewhere in his mind, led there by an extravagant butterfly. Out of his mouth fell the words, "I do not know



Illustrated by Ted Nagata



what that great word means."

The shocked silence that followed the boy's words had the color of blue—not the blue of the sky, but the blue of a robe wet with rain. Shao Ying's father was silent with the pain of a father whose teachings have failed. Yet kindness was not absent from the room, and the eldest man of all said, "If a young man were to have asked such a question—and I have never actually heard that this was so—then I would say to the father of that man, 'Here is a thing you must teach.'"

Taking their cue from their elder, and cherishing the face of their friend, the others began to murmur concerning the value of such a teaching. The murmuring grew to a single voice, which said, "And if there were to be another gathering at the New Year, and our ancestors have already decreed that this will be so, what felicity to hear of the path of learning."

The merchant sat more easily and thought with love of his friends who had taken the guilt from his head.

The boy knew nothing would be said of his wrongdoing; he knew that once he was a man he must punish himself. A lump rose in his throat that had to do with sadness. He longed for the day when his nurse would take a young green shoot from one of the bamboo trees and switch his legs. With stinging pain there was relief from fault; now there would be none, and he must live his defection.

But with the early bubbling years of manhood, there is too much vigor for worry to live long. When, soon after the New Year's Dinner, his father called him into his private courtyard, there was no thought of punishment or of guilt in his mind; only the tightening of the muscles under his heart that meant the path was being prepared for experience.

"Sit, First Son," said the head of the family. Shao Ying sat and gazed with great anticipation at his father, who took out of the sleeve of his robe a small piece of cloth, folded carefully over some small object. "I have a gift for you," he said. "It is given to you with great love, and only with the words that you follow the rules."

He then handed his son the cloth. The boy took it, perceiving at its unfolding that the gift was a magnificent

pearl, soft, lustrous, and conscious of its value.

"Is it truly mine?" asked the boy.

"Yes," said the father, "if you follow the rules."

Shao Ying did not perceive the nature of the gift, so engrossed was he in this valuable object which, being associated with him, would give him so much greater worth and stature. He did not ask about the rules; he stared at the pearl and said, with awe, "I will take care."

The father dismissed him and bent immediately to his writing, holding the brush with great intent and purpose.

The boy ran out of the courtyard, bumping into his smallest sister as he did so and causing a frown to appear on the face of his grandmother, who was on her way to visit his father. Unheeding, the boy ran out of the compound, down the road, and into the village. He called to the silk merchant, who was arranging a canopy over his shop. "See what my father has given me! I know you have never seen such a thing in all your life!"

Two village elders turned in their steps and came over to the shop. They gave their eyes and ears to the boy.

"First son, you are at that time when you are neither a child nor a man."



"See this pearl!" shouted Shao Ying. "Never has a son had such a gift! Never has there been such a pearl! My father must be the richest man in all the province."

The silk merchant's hands trembled, and the silk of his sleeves moved a little. He averted his eyes. The two elders took back their steps and proceeded on. "I think every day of your honored father," the silk merchant said. "Give him the best wish of my heart." He then turned and went into his shop.

The boy stood abashed at the shop front. No one had said anything about his beautiful pearl. No one had even looked at it. Anger rose in his throat and choked him and then was washed away as the realization of what he had done came to him.

To brag! To boast! These things had been faults of the soul, and he should have known it. With sorrow he closed the cloth around his pearl and went sadly home, determined to err no more in that direction. He was grateful for the elders, who had taken no notice of his mistake and therefore gave him leave to mend his ways.

As he walked homeward,

he saw a caravan approaching, led by one of his father's choicest friends, a trader from the East. Testing his newfound wisdom, the boy, clutching his pearl in his hand, said nothing but the greetings that were the rule. The trader, wise in the ways of boys, saw the clenched hand and inquired as to what treasure lay hidden there. Shao Ying bowed low, replying, "Nothing, respected elder. Only a trifle that is not worthy of your notice."

The trader begged to see this trifle, and there was a tremendous sucking in of breath when he saw the pearl. "What beauty!" he cried. "How it glows!"

It was nothing, the boy insisted; it had neither depth nor luster. The man asked where the boy had found the pearl, knowing that he could not have traded for it, and was told it had been given him by his father. Upon the receipt of this startling knowledge, the trader's anger outdid the sun in causing a great wrinkling of his face.

"I have not seen you this day," he replied. "I will not acknowledge having spoken to ingratitude." The boy was again abashed, and anger would not this time be

Out of his mouth fell the words, "I do not know what that great word means."

washed away from him.

Shao Ying turned toward the small river that lay to the north of the village and sat on the bank, watching the fish scurry wildly under the surface, then break water with arrogance and return again to their shadowy home. Painfully the boy began to follow his thoughts, thusly:

"I first boasted of the pearl, which was wrong, although the pearl was worthy of the boasting. I know—I did not allow it to speak for itself! Then, I belittled it and so wronged the father who had given it to me, and denied the nature of the pearl. What must I do?" He then remembered his father's words concerning the rules, and wished he had asked when the time was proper for asking about the rules. Now he sensed the time was past and there was something he must discover for himself.

As the afternoon passed, and even the fish became curious, understanding spread through his mind. He jumped up, threw a pebble into the stream, which comforted the fish, and ran home.

"I know," he thought. "I must let the world discover for itself the beauty of the pearl; then when it is shown, I

must be its mirror. I must not boast of the pearl, but when the world wishes to see it, I must display it in its greatest beauty. And I must give thanks to my father for this gift, so these thanks echo in the ears of all who behold the treasure."

When the boy arrived home, he took the finest piece of silk in his chest and fashioned a covering for the pearl. He carried it with him in his sleeve and showed it to all who desired to gaze upon its perfection. Upon each occasion, he honored the father who was the donor of such a gift. In this way, the pearl lived its destiny and the father was given great face.

But all was not ended.

One fine day, an arrogant young man from the nearby city was lounging in the village and called to Shao Ying to show him this marvelous treasure of his.

"What are you going to do with it?" asked the strange youth, who was not really strange, for his ancestors were buried in this village. "I could take you to the city, and show you where you could sell the pearl; then we could have together a life happy beyond description."

Shao Ying had the be-

ginnings of wisdom in his heart and told the stranger that there was no desire within him to enter upon such a life. He was troubled, however, when the youth said to him, "What, then, are you going to do with your treasure?" The boy walked home with great inner disturbance. He had thought that this pearl was at last his, to be owned in wisdom. And now this new problem.

Was his pearl then more than a treasure to be kept? Was it to be sold? If so, why? What were the rules?

The next morning the boy was found sitting at the entrance to his father's court. "I would seek your counsel," he said. When they were together inside he poured forth the story of his ownership of the pearl, what he had learned, and now the trouble he felt in his mind over this new dilemma. He knew he had been right in seeking counsel, as his father nodded his head in understanding.

"Yes, First Son, you now see the third face of the coin." Great gifts, he went on to say, did have destinies. The boy must decide if he would keep the pearl and allow it to delight the world by reason of its beauty, or if he would trade



"Only you must decide. But it is still for me to smile or frown."

it for what the world could give. The father mentioned in passing that a jewel of such perfection would buy at least two caravans, or a great deal of land.

"Will you not help me?" asked the boy.

"I have given you the gift, and it is now a part of you. Only you must decide." But, added the father, "it is still for me to smile or frown!"

Shao Ying knew that wisdom spoke. He left the courtyard of the head of the family, conscious of the treasure in his hand, grateful for its beauty, and filled with love for the father who had trusted him with it. There was a sadness in his heart, as he perceived that he had left forever the world of childhood, but there was also a seed of eagerness for the challenge ahead.

He would decide what to do with his gift, would seek his father's approval; and when, on next New Year's Day, the men of the village met to speak of important things at the banquet, he knew his father would smile inwardly for a time. Then, upon a nod from the eldest man of all, he would say:

"First Son Shao Ying will tell you of the Pearl." ○





# 137th Annual General

Address delivered Thursday Morning, April 6, 1967

## Glaring Evils of Our Day and a Warning to Youth

**President David O. McKay**

(Read by his son Robert R. McKay)

● My dear brethren and sisters: It is with mixed feelings that I greet you this morning, and with all my heart bid you welcome—you who are assembled in the Tabernacle and all who are listening in to this opening session of the 137th Annual Conference of the Church.

I acknowledge with deep gratitude the blessings of the Lord and express

profound appreciation to the members of the Church throughout the world for their prayers in my behalf, which have upheld and sustained me. I am grateful for your loyalty and devotion, and I know that our Heavenly Father is pleased with the unselfish service of the officers and teachers of the stakes and wards, and of every man and woman who is helping to advance the

cause of truth. You are truly fellow servants of the Lord, and I extend my blessings and love to all of you.

It is a great privilege to join with you and partake of the inspiration of a general conference of the Church. The proceedings will be widely disseminated, and I am pleased to announce that during this conference we will usher in the use of space-age communications in carrying the messages of the gospel.

For the first time, a radio broadcast of the Sunday morning session of this conference will be sent overseas via the Lani Bird satellite, in orbit 22,000 miles above the Pacific Ocean. This historic broadcast will be heard in Hawaii, its destination, six-tenths of a second after our words are uttered here in the Tabernacle, after travelling over 100,000 miles through space. Thus, we begin to utilize another great communication tool in the work of our Heavenly Father.





## Conference • April 1967

It is estimated that the April conference will be seen and heard by the largest audience ever to witness the proceedings of a general conference of the Church.

We are truly living in a marvelous age of history, and the work of the Lord is being carried forward throughout the world in wondrous ways. We acknowledge his goodness and his blessings to this people.

However, as I read in the daily press and national magazines of the conditions that are existing in the world about us, I become greatly concerned. I wonder whether we are so absorbed in our personal and too-often-selfish pursuits that we have forgotten what God has done for us and what he has said about this country. Have we forgotten the promises he has made which will bring us both peace and victory over evil if we will but accept the Lord at his word?

It seems to me that never before

have the forces of evil been arrayed in such deadly formation as they are now. Few will question the fact that we are living in critical times and that many people have lost their moorings and are being "... tossed to and fro, ... with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14.) Satan and his forces are attacking the high ideals and sacred standards that protect our spirituality, and, as one of our brethren just recently stated, "He encompasses us round about by encircling us with allurements and temptations which already have destroyed high standards among many people of the world, and by which he now hopes to infiltrate our ranks."

"By making sin popular with the world, he hopes to make it equally popular among us."

"In the world about us, high standards are falling, and lower ones ...

are being set up. Some efforts are being made toward no standards at all." (Editorial, *Church News*, January 14, 1967.)

Among the glaring evils of our day are two which seem to be most detrimental and which must be curbed if we would preserve true Christian ideals. These are: first, an increasing tendency to dishonor the marriage vow; and second, the moral decline and the mounting juvenile delinquency.

I am very happy and deeply grateful for the high type of young manhood and womanhood being reared in the Church, and I acknowledge that there are many worthy young men and young women throughout the world. It is because I adore youth and earnestly desire that their lives be directed along the pathways of righteousness, success, and happiness that I call attention to the threatening dangers that are clearly on the horizon.



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One cannot help being alarmed to note in local newspapers and national magazines the ever-increasing crime wave. Even children are being corrupted by it, and youth are caught in its whirlpool and are being contaminated overwhelmingly by it.

J. Edgar Hoover, director of the Federal Bureau of Investigation, has repeatedly warned the nation of the spiraling crime wave in this country, calling attention to the fact that youthful offenders are responsible for 72 percent of the total arrests for crime, and that the cost of crime has reached the staggering sum of over 27 billion dollars a year!

I again call attention to Mr. Hoover's statement given at a dinner held in his honor in Chicago, Illinois, on November 24, 1964:

"What a grim and unhappy commentary on the moral climate of this great nation! The moral strength of our nation has decreased alarmingly. We must return to the teachings of God if we are to cure this sickness. These shocking statistics, together with the public's apparent indifference to them, are indicative of the false morality we are tolerating today. It is a false code which is based on the worship of things of man's own creation. It is as imperfect and feeble as a man himself! However captivating to the senses, this type of moral climate cannot give the support nor the strength which is so vital to our national survival. This breakdown in our moral standards can only render us impotent as a people and as a nation." And this is from a man who is probably our nation's leading authority on crime.

Many citizens are deeply troubled over the increase in crime, the high divorce and illegitimacy rates, the increasing incidents of venereal diseases, the scandals in high office, and the symptoms of private and public dishonesty.

Is there a moral breakdown? Is there cause for alarm? The world is all about us, and the statistics we read about are frightening indeed, and they are a necessary warning. I believe that all loyal Americans are seriously concerned over the immorality, the disregard for law and order that are weakening this great land of ours.

The mission of the Church is to minimize and, if possible, eliminate these evils from the world. It is evident that we are in need of a unifying force to eliminate these evils. Such a unifying force, such an ideal is the gospel of Jesus Christ, as restored through the Prophet Joseph Smith. It explains man's life and its purpose and has within it the vital saving elements, noble ideals, and spiritual uplift for which the heart of man is yearning.

Right-thinking, upright men and women everywhere are desirous of

eliminating from our communities evil elements that are constantly disintegrating society—the liquor problem with its drunkenness, the narcotic habit with all its attendant evils, immorality, poverty, etc. The Church is seeking to make both home and community environment better and brighter.

The enemy is active. He is cunning and wily, and seeks every opportunity to undermine the foundation of the Church, and strikes wherever it is possible to weaken or to destroy. To every normal person God has given the freedom of choice. Our moral and spiritual progress depends upon the use we make of that freedom.

In the most impressive prayer ever offered, Jesus prayed for his disciples on the night that he faced Gethsemane, saying to his Father—

"And now I am no more in the world, but these are in the world, and I come to thee. . . ."

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." (John 17:11, 14-15. Italics added.)

Nor did he pray for his disciples alone, but, as he said, "Neither pray I for these alone, but for them also which shall believe on me through their [the disciples'] word." (John 17:20.)

In this text is a clear implication of the divine purpose for man's being in this mortal probation. This purpose is expressly stated in the book of Abraham by the Eternal Father to his fellow intelligences as follows:

"... we will make an earth where these [organized intelligences] may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:24-25.)

And so our place in this world is divinely appointed. We are not to be out of it. Christ himself prayed that we should not be taken out of it.

There can be little doubt that war and materialistic science have had a deadening effect upon the moral sensibilities of too many of our youth. One critic goes so far as to say, "Self-interest alone remains as a motive, and pleasure as the sole end of life."

*It is the duty of parents and of the Church not only to teach but also to demonstrate to young people that living a life of truth and moral purity brings joy and happiness, while violations of moral and social laws result only in dissatisfaction, sorrow, and, when carried to extreme, in degradation.*

Man has a dual nature—one, related

to the earthly or animal life; the other, the spiritual life, akin to the divine. Man's body is but the tabernacle in which his spirit dwells. Too many, far too many, are prone to regard the body as the man and, consequently, to direct their efforts to the gratifying of the body's pleasures, its appetites, its desires, its passions. Too few recognize that the real man is an immortal spirit, which "intelligence or light of truth" was animated as an individual entity before the body was begotten, and that this spiritual entity, with all its distinguishing traits, will continue after the body ceases to respond to its earthly environment.

Whether a man remains satisfied within what we designate the animal world, satisfied with what the animal world will give him, yielding without effort to the whim of his appetites and passions, and slipping further and further into the realm of indulgence, or whether, through self-mastery, he rises toward intellectual, moral, and spiritual enjoyments depends upon the kind of choice he makes every day—nay, every hour of his life.

"Man has two creators," says William George Jordan, "his God and himself. The first Creator furnishes him the raw materials of his life—the laws and conformity with which he can make that life what he will. The second creator—himself—has marvelous powers he rarely realizes. It is what a man makes of himself that counts."

We need not shut our eyes to the fact that too many of our young folk respond to the call of the physical, because it seems the easy and natural thing to do. Too many are vainly seeking shortcuts to happiness. It should always be kept in mind that what which is most worthwhile in life requires strenuous effort. When a man seeks something for nothing and shuns effort, he is in no position to resist temptation.

Too many prefer to revel on the lower animal plane of life rather than to strive for the higher and better things of life. Persons who condemn their will to the service of their appetites suffer the penalties. Charles Wagner in *The Simple Life* says of those who have condemned their will to the service of their appetites: "I have been listening to what life says, and have recorded, as I have heard them, some of the truths that resound in every square. Has drinking, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the senses? No, it even envenoms it, converts natural desire into a morbid obsession and makes it the dominant passion. Let your needs rule you, pamper them, and you will see them



Dr. Twain Tippetts, dean of School of Fine Arts, Utah State University, listens to conference on radio in his campus office.

multiply like insects in the sun. The more you give them, the more they demand. He is senseless who seeks for happiness in material prosperity alone."

It is said that one Roman emperor offered a reward to anybody who would invent a new pleasure. Nero set Rome on fire for the mere pleasure of a new form of diversion. Rome fell because of extravagance, luxury, and dissipation. In personal, as in national life, these are unfailing signs of decline and decay. Truly, "... he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:8.)

In their yearning for a good time, young people are often tempted to indulge in the things that appeal only to the baser side of humanity, five of the most common of which are: (1) vulgarity and obscenity; (2) drinking and the using of narcotics and now the vicious LSD drug, especially among the young; (3) unchastity; (4) disloyalty; and (5) irreverence.

It is right, indeed, essential, to the happiness of our young people that they meet in social parties, but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Such indulgence weakens and degrades character, discredits the family name, robs the future wife or husband of a

priceless treasure, and sows seeds that will ripen into bitter fruit and marital suspicion, unhappiness, and divorce. A girl who sacrifices self-respect for social popularity debases true womanhood. A spotless character, founded upon the ability to say "no" in the presence of those who mock and jeer, wins the respect and love of men and women whose opinion is most worthwhile. Drinking, using narcotics, and lewd parties form an environment in which the moral sense becomes dulled, and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

In the Church of Jesus Christ of Latter-day Saints there is but one standard of morality. No young man has any more right to sow his wild oats in youth than has a young girl. He who is unchaste in young manhood is untrue to a trust given to him by the parents of the girl, and she who is unchaste in maidenhood is untrue to her future husband and lays the foundation of unhappiness in the home, suspicion, and discord. Do not worry about these teachers who encourage promiscuity and self-gratification. Just keep in mind this eternal truth, that chastity is a virtue to be prized as one of life's noblest achievements.

In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I ap-

peal to parents especially, and to my fellow teachers, both in and out of the Church, to teach youth to keep their souls unmarred and unsullied from this and other debasing sins, the consequences of which will smite and haunt them intimately until their conscience is seared and their character becomes sordid. A chaste, not a profligate, life is the source of virile manhood. The test of true womanhood comes when the woman stands innocent at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood. It is the most vital part of the foundation of a happy married life and is the source of strength and perpetuity of the race.

Health, happiness, peace of mind, and character come through self-restraint. The only thing that places man above the beast of the field is his possession of spiritual gifts. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul, upon things which will contribute to the comfort and gratification of his physical instincts and passions, or whether he will make his life's aims and purposes the acquisition of spiritual qualities.

The Savior's constant desire and effort were to implant in the mind right thoughts, pure motives, noble ideals, knowing full well that right words and actions would inevitably follow. He taught, and modern physiology and psychology confirm, that hate and jealousy and other evil passions destroy a man's physical vigor and efficiency.

No man can disobey the word of God and not suffer by so doing. What a man continually thinks about determines his actions in times of oppor-

tunity and stress. A man's reaction to his appetites and impulses when they are aroused gives the measure of that man's character. In these reactions are revealed the man's power to govern or his forced servility to yield.

Brethren and sisters, spirituality is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublimest experiences.

Being "honest, true, chaste, benevolent, virtuous, and in doing good to all men" are attributes that contribute to spirituality, the highest acquisition of the soul. It is the divine in man, the supreme, crowning gift that makes him king of all created things, the one final quality that makes him tower above all other animals.

Divine is that admonition and promise given in the Prophet Joseph Smith:

"... let virtue garnish thy thoughts unceasingly [a wonderful statement]; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven."

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (D&C 121: 45-46.)

God help us to keep that admonition, and to follow the ideals of the Church established by direct revelation in this day, I pray in the name of Jesus Christ. Amen. ○

universal inquiry of all time. It has in every age attracted the attention of the learned and the unlearned, the religious and irreligious, the rich and the poor. No other subject touches human welfare and human happiness so intimately.

The belief that the road of life merges into an endless freeway that leads to a more beautiful home and more fruitful life than any experience in mortality has been the inspiration of the great souls in all ages. This belief, older than the pyramids, antedating the first record of man's thoughts, has been firmly established in the minds and consciousness of the human race. There is a remarkable unanimity on this subject among the leaders throughout the ages, regardless of their adherence to other aspects of religion. This almost universal belief inspires hope, faith, and fortitude as we approach our turn to join that innumerable caravan and take our place in the sacred halls of death.

Revelation is unfolding truth whether in the test tube, the human mind, or message from the Creator. It is the infinite becoming known.

Death is not extinguishing the light, but is putting out the lamp, because the dawn has come. Night never has the last word. The dawn is irresistible.

Both religion and science teach us that nothing is ever annihilated; forms change and patterns are altered. We do not even attempt to anticipate the details, but it is unreasonable to conclude that a law that operates everywhere else in life ceases to operate only in life's highest, noblest form—human personality.

The human spirit shrinks from extinction. It refuses to believe that the departed have vanished like the flame of a burnt-out candle. There has never been an age in which the hope of life, immortal and eternal, has not flamed brightly.

In this world of indestructibility, each of us is a timeless, spaceless unit of energy. Is it not absurd to assume that the infinitesimal electron is of more import in the economy of the universe than the creative consciousness that is I?

If there are permanent values in the universe, it seems that human sympathy, love, mutual service among mankind, intellectuality, and spirituality—the highest and noblest qualities of which the human mind can conceive, qualities which have been produced at tremendous cost and sacrifice—must be permanent.

That the Savior conquered death, after having taken upon himself mortality, gives us the divine assurance that our spirits also transcend death and that our loved ones who have gone before still live. Our spirits are divine; for they are the offspring of Deity;

## Immortality

President Hugh B. Brown

Of the First Presidency

● My dear brothers and sisters (and I use that salutation despite the fact that our audience this morning is made up of people from many countries, many tongues, many creeds): We are all children of the same God, and therefore we are brothers and sisters.

I should like to bear witness of the Master and to the fact of the immortality of the soul. In fact, recent poignant experiences have reminded some of us that a foundation stone of all religion is entwined with the

thought of life beyond the grave, of the immortality of the soul, and man's relationship to Deity. Sooner or later life's vicissitudes bring each of us to grips with this important subject, giving us cause to reevaluate our convictions, to reexamine our faith in this essentially spiritual aspect of our religion. Each of us, regardless of color, creed, or nationality, has a rendezvous with the experience that we call death.

The question of the immortality of the soul is the most persistent, the most



therefore, our spirits cannot be touched by death. It was this transcendent thought that inspired the Apostle Paul to say: "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55.)

Faintly we are beginning to discern the fact that the real world is the spiritual world, and that a spiritual civilization must spring from ruins of the old if man is to keep his place in the universe. Life is the absolute power that overrules all else. There can be no cessation. Man does not have the power to destroy life.

Our world is an interesting, beautiful, wonderful, increasingly intelligible place, and in many ways a delightful home, but the question will not be repressed: Does it have some significance beyond what is seen and temporal? Dare we think of a design connecting the antemortal, the mortal, and the post-mortal?

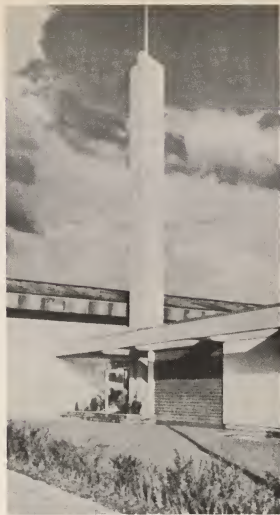
The supreme appetite of man is for life—harmonious, eternal life. Nature provides for the complete fulfillment at some time or place of all of the appetites of man. The desire for immortality is the supreme, the eternal, the everlasting desire.

When I consult my own inner consciousness I find a deep-seated—in fact, an instinctive—feeling of immeasurable oldness, an echo of time immemorial, as well as a feeling of necessary endlessness. No logical reasoning can dispel these feelings. I did not put these feelings in my inner self; I found them there when I grew old enough to introspect my mind. In spite of recurring doubts and criticisms, there they have remained. If we believe in man's divine origin, we must conclude that mankind has a mission that cannot be encompassed in mortality; that power had a divine purpose that cannot be fully employed or utilized during earth life; that every faculty has a function, even though some are not in evidence in our earthly environment.

Each of us must someday face the question propounded by Job: "If a man die, shall he live again?" In other words, is the death of the body the finality of human existence? What becomes of the soul, the self—that intangible but very real essence we call personality? Does it vanish into nothingness?

The heart-hunger of mankind after immortality is instinctive within him, and like all other normal instincts is grounded in the structure of his being. The human spirit, by its very nature, has a passion for life—continuous life. It has eternity stamped upon its inner constitution, and it reflects in its hopes and dreams that which eternally is.

With the tremendous strides that science is making in our day, there is dawning upon this age what might be termed a scientific spirituality—a



*Members of the Church gathered in the beautiful Innsbruck Branch chapel, Austrian Mission.*

new type of mind that studies the truths of faith with the care and caution and candor of science, yet keeping the warmth and glow and power of faith.

Spiritual insight is as real as scientific insight. Indeed, it is but a higher manifestation of the same thing. The saint as well as the scientist has witnessed the truth of reality. One may deem his knowledge revelation, and the other, intellectual conclusion, but in both cases it is insight—the conviction of reality.

That which impresses one most strongly in the teachings of Jesus is the fact that he did not argue. He stated the sublime truth of immortality of man as though it were an elementary fact that needed no argument to justify its acceptance.

Man, in his mortal state, is not a being completed and perfect. Rather, mortal life is a prenatal state, awaiting birth. As Franklin so truly said, "Life is rather a state of embryo, a preparation for life. A man is not completely born until he has passed through death."

Even the best of men, when they come to the end of their days, feel a keen sense of incompleteness. They have been unable to do what they dreamed and resolved they would do. May this not be a confirmatory suggestion that there is a design still to be carried out?

The mind of man is never satisfied

with its accomplishments; it seems to be built upon a scale that only life eternal can satisfy. Perhaps this is what Browning meant when he said: "... a man's reach should exceed his grasp, or what's a heaven for?" (Robert Browning, "Andrea del Sarto.")

There may be and doubtless will be new conditions, new laws, new methods; but the essential soul will still have its faculties unimpaired—in fact, heightened and clarified—to pursue its quest for truth.

No bodily change, no earthly vicissitude affects the integrity and the permanence of the self. The spirit does not age with the body nor does it perish with the body. It is a divine effluence of reality, and as such must always persist. The self, by its very nature, transcends mortality.

Victor Hugo left us a challenging reflection not long before he died. He said, "The nearer I approach the end the plainer I hear around me the immortal symphonies of the world which invites me. It is marvelous yet simple. For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others,—'I have finished my day's work.' But I cannot say, 'I have finished my life's work.' My day's work will begin again the next morning. The tomb is not a blind alley; it is an open thoroughfare. It closes on the twilight, it opens on the dawn. My work is only beginning; my work is hardly above the foundation. I could gladly see it mounting forever. The thirst for the infinite proves infinity."

When those eleven downhearted men suddenly become aware that Jesus was in their midst—the Jesus who only hours before had been scourged and stabbed on the hill—they, as Luke said, "believed not for joy." (See Luke 24:41.) It was too good to be true, and then came his marvelous challenge and demonstration as he said: "... handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

"And when he had thus spoken, he showed them his hands and his feet." (Luke 24:39-40.) They saw; they touched, and were touched by his glorious resurrected body. That was the great revelation—Christ was real and touchable.

What I say here now reflects not only Bible study and prayerful meditation, but also actual experience that defies a thousand and one traditions and assumptions. I would not be standing here if it had not come to life within me when I was on the edge of my own abyss.

The hands, feet, and side of Christ

had bled in the awful turning of his solitary winepress before they were pierced at Golgotha. His whole body bled in the midst of his vicarious pain. This was an actual experience; it was not a myth.

When the eleven apostles were celebrating an extended Easter at Jerusalem, they were overwhelmed by the implications of his final instructions and seemed moved by an endowment of the Spirit, for they witnessed not only his own unforeseen immortality but also their own immortality. It was the reality of reunion of their lives with his life; it was knowing him again, in their midst, being with them. It was his ministering, dining, sharing with them. It was being close—closer than ever before. They became aware of his great power—indeed, all power both in heaven and in earth had been given unto him.

We bear witness to these New Testament insights, the newest of which is his present touch. To be in touch with Christ means today what it meant to John and Peter and Paul: to see, to receive, and to prize the actual ministrations.

We witness that his voice, his person, has been manifested today in our time and culture. And more: that he will now, as then, manifest himself to those who will come as John came, not counting the cost. He can be and is touched by the power of his divine Sonship.

We bear witness that Christ was the revelation of God, the Father, and I dare proclaim what some creeds have forbidden us to say: that when the disciples knelt at Jesus' feet, embraced his knees, looked into his face, they were beholding and touching a personality who had become absolutely like the Eternal Father.

We bear witness that the touch of Christ, as he is presently glorified, is the touch of the highest nature of God. When he entered the presence of God, the Father, he was transformed into the express image of his person. He became not only the revelation of the Father but also the revelation of redeemed man.

Behold the vibrant Christ who manifests a love that does not flourish on distance, on utter unlikeness, on the removal of similitude! Union and communion—real kinship—are the sharing of all levels of experience.

Behold the Christ who knew all human sickness, that he might have compassion; who was healed and lifted up, that he might have healing and lifting power; who was glorified in the presence of the Father, that he might glorify the Father by glorifying us!

For this cause came he into the world; for this cause he voluntarily offered his life, broke the bands of death, was resurrected from the dead,

vouchsafed to all men the blessings of the resurrection, and was glorified by the Father.

One of the best-attested facts in history is the fact of the resurrection of Jesus Christ. He said, "... I go [to] prepare a place for you, ... that where I am, there you may be also." (John 14:3.) Paul tells us that "as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) Hear Christ's inspiring message to Martha and to all the world:

"... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

With Job of old and with the apostles I humbly bear witness that I know that my Redeemer lives, and that he shall stand at the last day upon the earth. I bear this testimony humbly and faithfully, in the name of Jesus Christ. Amen.

Address delivered Sunday Morning, April 9, 1967

## The Great Commandment

President N. Eldon Tanner

Of the First Presidency

● President McKay, we feel happy and blessed to have you with us this morning. On behalf of the First Presidency, I should like to greet all those assembled in this great Tabernacle and those who are listening in this morning.

As we were commemorating at Easter time the death and resurrection of our Savior, I was greatly impressed again with the words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Then I was reminded of the answer the Savior gave to the lawyer, who temptingly asked him:

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

From this statement it is evident that love is the greatest thing in the world. Then referring back to the early scriptures, I found, as recorded in Leviticus 19:16-18, the Lord, in speaking to Moses, gave this commandment:

"Thou shalt not go up and down as a talebearer among thy people. . . .

"Thou shalt not hate thy brother in thine heart. . . .

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. . . ."

Then in Deuteronomy we read:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:5-7.)

When Christ came to the earth the law of Moses was in effect, an example of which was "an eye for an eye, and a tooth for a tooth." But the Savior said:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)

The Lord also gave us what is often referred to as the Golden Rule. It is found in Matthew 7:12.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

If we are to have this love of which the Savior spoke, and which he emphasizes as being the most important thing in life, it must begin in the home and then carry into our daily lives. A happy marriage is never handed to a couple on a silver platter, but it is something we have to build continually. If each will think of the other's convenience, comfort, needs, and happiness, and determine to see the best in each other, try to understand and express love for each other, there will be true love and harmony

in the home.

Yes, the only slogan we need in order to be happy in our home is: Love Each Other—three simple words. Apply the ingredients of love. Sacrifice for each other. Make each other happy. If this were always uppermost in our minds, we would have very little trouble indeed. If there is love between the father and the mother, there will be love between the parents and the children and among the children. One cannot over-emphasize the importance and value of being courteous, kind, considerate, and polite in the home.

Have you ever seen anything sweeter than the family that loves one another? Where there is true and perfect love in a family, such commandments as "honour thy father and thy mother," "thou shalt not steal," "thou shalt not bear false witness," are quite unnecessary. Love is really the fulfilling of the law.

As we look back over our life, whether it be short or long, we realize that the thing that gave the greatest joy was doing something for someone else because we loved him. Let us express our love to God and to our fellowmen now, while we can, by our every act and word, for "we shall not pass again this way."

The most difficult thing for us seems to be to give of ourselves, to do away with selfishness. If we really love someone, nothing is a hardship. Nothing is hard for us to do for that individual. There is no real happiness in having or getting, but only in giving. Half the world seems to be following the wrong scent in the pursuit of happiness. They think it consists of having and getting, and in having others serve them, but really it consists of giving and serving others.

Just a few days ago, early in the morning, I had an experience that really touched my heart, and was an evidence of great love. A woman called me to say that she had just received word that her grown son had been killed in an auto accident in the East, where he lived. She said that her husband, the father of this boy, was in another city carrying on some very important and serious business negotiations, and that she did not want to disturb him while he was thus involved. In our conversation I agreed to call someone who was with the father so that he might be informed as soon as the negotiations were concluded. To me her action was an outstanding example of love and unselfishness and interest in her husband's welfare to the extent that she was prepared to suffer alone.

We cannot apply or fulfill all at once the Golden Rule that the Savior gave to us, but by seriously trying, we will find greater joy, success, satisfac-

tion, and friendship as we go through life, and enjoy the love of others and the Spirit of our Father in heaven. If we will always look for the best in others, in our friends, in our neighbors, in our wife, in our husband, in our children, they will turn out to be the most wonderful people in the world. On the other hand, if we are looking for their weaknesses and faults and enlarge upon them, these same people may become even despicable.

Sometimes as I move among people I am almost convinced that it is human nature to magnify the weaknesses in others in order to minimize our own. We sing these words in one of our hymns:

"Let each man learn to know himself;  
To gain that knowledge let him labor,  
Improve those failings in himself,  
Which he condemns so in his neighbor."

"How lenient our own faults we view,  
And conscience's voice adeptly smother,  
Yet, oh, how harshly we review  
The self same failings in another! . . .

"Example sheds a genial ray  
Of light which men are apt to borrow,  
So first improve yourself today  
And then improve your friends tomorrow."

(Hymns, Church of Jesus Christ of Latter-day Saints, 91.)

Let us always remember that men of great character need not belittle others or magnify their weaknesses. In fact, the thing that makes them great is the showing of love for and interest in their neighbors' success and welfare.

As we try to apply the Golden Rule we must realize that love will not permit us to hold grudges or ill feelings. These canker the soul and crowd out love. We hurt ourselves by holding grudges and ill feelings. We hurt and sometimes destroy the person about whom we are bearing tales. We would not think of stealing from or injuring physically one of our associates, friends, or neighbors, but we do even worse by stealing his good name. It is not uncommon to see people—clerks in stores, secretaries in corporations, individuals in clubs and in affairs of church and state—talking about and criticizing one another, trying to enlarge on their weaknesses with the idea of belittling them in the hope that their own weaknesses might be minimized or overlooked. If we really loved one another as the Lord loves us, there would be none of this friction, but confidence and happiness would reign.

I should like to join with each and every one of you in taking stock of

ourselves to see if we are actually really striving to apply the principle of love toward those with whom we are associated. Are we patient, kind, generous, humble, courteous, unselfish, showing no temper, guileless, and sincere? Do we try to put ourselves in the other person's place, whether he be a merchant, a clerk, secretary, a caretaker, one of another religion or race, or a man in prison, and then act toward him as we would like to be treated were we in his place?

Let us never forget that the Lord gave us this commandment to love God and to love one another and apply the Golden Rule. We cannot love God without loving our neighbor, and we cannot truly love our neighbor without loving God. This applies to you and to me, and if each of us applies it to himself, we need not worry about the other.

Some time ago a friend of mine related an experience that I should like to pass on to you. He said:

"My father's cousin and my father lived in the same community and were competing in the construction business. There grew up over the years a very keen and bitter rivalry between them. This was triggered in the beginning in the bidding of construction contracts, and later in our city political affairs where they opposed each other in very spirited elections.

"Our immediate families inherited this situation upon the death of my father, for we boys seemed to take over where Dad left off. It was quite a strain on the members of his family and ours even to be civil to one another, even in our Church callings where he served as bishop of one ward and I in another, and later in the high council where we were both members. When we came together it seemed that Satan took over, and I am sure he did, for haven't we been told that where contention is, the Spirit of the Lord is not?"

"This situation continued to fester. Suddenly I found myself with a call to put aside all worldly things and go to preside over a mission. This was a thrilling experience to contemplate, and yet I subconsciously had a most uneasy feeling about it. I kept asking myself: 'Are you really worthy to accept such an important call?' I was living the Word of Wisdom, I was a full tithing payer, I was faithful in all my Church activities, I was morally clean, and yet this uneasy feeling persisted.

"I set about immediately to get my business and personal affairs in a condition where others could handle them while we were gone. While returning home from my office one afternoon, it really happened. I didn't hear a voice, but just as clearly as if a voice spoke



to me something said: 'You must go to your father's cousin and get things straightened out. You cannot go on this mission and teach the gospel of love when this terrible feeling exists between you.'

"I drove to his home, and with great fear and trepidation went up and rang the doorbell. There was no answer. After waiting a few minutes I went back to my car and said silently, 'Lord, I made the attempt. I am sure this will be acceptable.' But it wasn't. This uneasy feeling still persisted. I prayed earnestly about it.

"The next day as I sat in a funeral service, my cousin came in and sat across the aisle from me. The Spirit moved me to ask him if I could see him at his home after the service. He agreed. This time I went with calmness and tranquility in my soul because I had asked the Lord to prepare the way for me.

"When I rang the doorbell he invited me into the living room and congratulated me on my mission call. We talked a few minutes about things in general, and then it happened. I looked at him with a feeling of love, which replaced all the old bitterness, and said: 'I have come to ask forgiveness for anything I have ever said or done that has tended to divide us and our families.'

"At this point tears came into our eyes, and for a few minutes neither of us could say a word. This was one time when silence was more powerful than words. In a few minutes he said: 'I wish I had come to you first.' I replied: 'The important thing is that it is done, not who initiated it.'

"At this moment we had a rich spiritual experience, which caused us to purge our lives and our souls of those things which had separated us, which has resulted in our having proper family relationships.

"Now I could go on my mission and teach the true meaning of love, because for the first time in my life I had experienced its deepest dimension, and now I could honestly say that there wasn't a person in the world that I didn't love and appreciate. Since that day my life has never been the same, for it was then that I learned in a most positive way as I had never understood before the injunction of the Master to his disciples when he said: 'A new commandment I give unto you, That ye love one another.'" (John 13:34.)

This same dimension of love is so beautifully portrayed by Leigh Hunt in the story of Abou Ben Adhem:

Abou Ben Adhem (may his tribe increase!)  
Awoke one night from a deep dream of peace,

And saw within the moonlight in his room,  
Making it rich and like a lily in bloom,  
An angel writing in a book of gold;  
Exceeding peace had made Ben Adhem bold,  
And to the Presence in the room he said,  
"What writest thou?" The vision raised its head,  
And with a look made of all sweet accord,  
Answered, "The names of those who love the Lord."  
"And is mine one?" said Abou. "Nay, not so,"  
Replied the angel. Abou spoke more low,  
But cheerily still, and said, "I pray thee, then,

Write me as one that loves his fellow-men."

The angel wrote, and vanished. The next night  
It came again with a great wakening light,  
And showed the names whom love of God had blessed;  
And, lo! Ben Adhem's name led all the rest!

Let us all strive to live worthy to have our names listed among those who love their fellowmen, and so prove our love for God. God does live. Jesus is the Christ. Through him we have the restored gospel, which offers us immortality and eternal life.

This is my humble testimony to you, and I leave my blessings with you in the name of Jesus Christ. Amen. ○

Address delivered Sunday Afternoon, April 9. 1967

## He That Loveth Me

President Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

● My dear brethren and sisters: I am happy to be with you this day. I do hope and pray that the Lord will bless me with his Spirit, that I may be able to give you something that will be for your good and the upbuilding of the kingdom of God.

For a theme I thought I would take the words of our Savior: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father. . . ." (John 14:21.)

I am going to read to you a few words from Paul the apostle, written to the Corinthian Saints. Now, the people out in the world have a strange idea about these epistles of Paul and of the men who have written the epistles we have in the Bible. They apply them unto themselves, and they look upon them as being declared as messages to all the world. But this is not so. Definitely, each of these epistles was written to members of the Church—not to denominations, but to those who heard the words of the apostles of old, had received them, and had been baptized and confirmed members of the Church of Jesus Christ in that dispensation.

Therefore, we should have the understanding when we read these epistles that the things said by the apostles are not things that apply to those who have not made covenants through

the gospel of Jesus Christ and did not at that day. I am going to read a most definite, emphatic statement to members of the Church, some of whom had been drifting a little in that day, just as we do today, some of whom were not fully converted, and some of whom had forgotten the messages that the brethren taught to them and that they received when they came into the Church.

So Paul instructed these members of the Church and called attention to certain conditions which are peculiar to those who have made covenants with Jesus Christ. And Paul is not speaking to our generation. He is speaking of the generation in which he lived. And so to these Corinthian members of the Church he said:

"Now if any man build upon this foundation gold, silver, precious stone, wood, hay, stubble;

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:12-16.)

Thus he wrote to the Saints in Corinth, and these words apply equally to the Saints of this present day. Paul could not say that to those who had not been baptized and confirmed, for the Lord has said definitely that those who are not members of the Church cannot receive the Holy Ghost; and so Paul said:

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

"For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." (1 Cor. 3:17-19.)

So we should take notice of this. We cannot build on any other foundation. I think that there are members of the Church who have pride, who have placed gold, silver, precious things as their great goal. And they have neglected their duties and responsibilities, which their membership in the Church requires of them.

Now, let me read another passage to these same members of the Church, many of whom had sadly departed from the true teachings that they had received from Paul and others who had been sent to teach them:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:19-20.) That statement of Paul's is just as true and applies with equal force in the cases of Latter-day Saints today.

Paul could not say that to those who had not made covenants. He could have told anybody anywhere that he was bought with a price, but he could not tell them that the Holy Ghost had been given to them, because it was not given except to members of the Church. But the fact remains that every soul upon the face of the earth was bought with a price—Jew and Gentile, the heathen, the atheist. No matter where a man lives or what he believes or the circumstances under which he lives, he was bought and paid for with a price, a price that was paid by our Lord and Savior Jesus Christ, and he was the only one who could pay it. No one else was ever born into this world who could pay this price.

And from what were we bought? Before I answer that question, I want to say something else. I have heard people say, and members of the Church too, "I have a right to do as I please." My answer is: No, you do not.



On Sunday, April 9, five hundred Saints and friends gathered at Mountpottinger Branch chapel in Belfast, Northern Ireland, to hear conference.

You haven't any right at all to do just as you please. There is only one right that you have, and that is to do just what I read to you: keep the commandments of Jesus Christ. He has a perfect right to tell us so. We have no right to refuse. I do not care who the man is; I do not care where he lives, or what he is—when the gospel of Jesus Christ is presented to him, he has no right to refuse to receive it. He has the privilege. He is not compelled to receive it, because our Father in heaven has given to everyone of us, in the Church and out, the gift of free agency. That free agency gives us the privilege to accept and be loyal to our Lord's commandments, but it has never given us the right to reject them. Every man who rejects the commandments of our Father in heaven is rebellious.

Of course, I realize that there are thousands of people who have never heard the gospel. They are not going to be punished for that. We cannot expect a person to observe a commandment he has never heard. But all those who have never had the privilege of hearing it will at some time have that privilege. If it is not in this life, it will be in the spirit world. And every soul will have the opportunity to accept the mission of our Savior Jesus Christ or to reject it. When the Lord commands us, if we love him we will keep the commandments. This is the law to members of the Church, in the words of the Savior: "He that

hath my commandments, and keepeth them, he it is that loveth me. . . ." (John 14:21.) Again, the Savior said: "If ye love me, keep my commandments." (John 14:15.)

Unfortunately we have members of the Church who set aside the commandments the Lord has given us, who fail to observe them strictly. This is not your right. It is just your privilege, the privilege the Lord has given you to act for yourself. You are agents with the power within you to obey or to disobey. If it were not so, no one could be tried for disobedience. We read in the scriptures that every man will be tried according to his works. Well, if we are not under obligation, who can try us? Did you ever think of that? If there were no obligation for me to keep the commandments of the Lord, if I broke them, I could not be punished.

We do not punish men for doing something that is not contrary to the laws, do we? But the Lord has given us his laws, the gospel of Jesus Christ, not because it is pleasing to him, not because he is going to get anything out of it. He has given us these laws that we might get something out of them. And, of course, every person who keeps these commandments adds that much to his personal glory. There is no question about that, because when we sustain our Savior and are true and faithful to him, he is the benefactor. But are we not benefited, and are not the benefits greater to us by far

than they are to him? Our Lord never gave a commandment in this world to any man that was not intended to be to his eternal benefit. I think sometimes we overlook that.

I hope the Lord will help me to keep his commandments. As I said, his commandments are not hard to keep. He said that himself. Some people say that his commandments are hard to keep. This is an admission, isn't it, that they are not keeping them?

Let me ask you a question: Is there anybody here who has not committed some sin or transgression of divine law? If so, you may please raise your hand. I don't see any hands up. I can't raise mine. Well, did you ever, after you had committed some wrong, feel sorry and get the spirit of repentance and wish you had not done it? If you have not felt that way, you had better see your bishop. I have done things I should not have done, and I have felt sorry. I never committed murder; I have kept my body clean; I have not been stealing from people. When I was a child, I may have taken something that did not belong to me, like the neighbor's apples. But when I have done some wrong, I have been troubled.

The Savior never committed any sin nor carried any troubled conscience. He was not under the necessity of repenting as you and I are; but in some way that I cannot understand, he carried the weight of my transgressions and yours and the transgressions of every soul who comes into this Church from the days of Adam to our present time and to the end of time. He came and offered himself as a sacrifice to pay the debt for each of us who is willing to repent of his sins and return to him and keep his commandments. Think of it, if you can. The Savior carried that burden in some way beyond our comprehension. I know that, because I accept his word. He tells us of the torment he went through; the torment was so great that he pled with his Father that if it were possible he might not drink the bitter cup and shrink: "... nevertheless not my will, but thine, be done." (Luke 22:42.) The answer he got from his Father was, "You have to drink it."

Can I help loving him? No, I cannot. Do you love him? Then keep his commandments. If you do not, you will have to answer for them yourselves.

When Adam and Eve were placed in the Garden of Eden, they did not have to die. They could have been there to this day. They could have continued on for countless ages. There was no death then. But it would have been a terrific calamity if they had refrained from taking the fruit of that tree, for they would have stayed in



Francis Boyer at the master control for translation equipment.

the Garden of Eden and we would not be here; nobody would be here except Adam and Eve. So Adam and Eve partook. Eating of that forbidden fruit subdued the power of the spirit and created blood in their bodies. No blood was in their bodies before the Fall. The blood became the life of the body. And the blood was not only the life thereof, but it had in it the seeds of death. And so we grow old and we die. But it would have been a dreadful thing if Adam and his posterity had been forced, because of the Fall, to die and remain dead; that would have been the case had there been no redemption.

That is what Satan wanted, so he worked on them. I think he had this idea: "Now, I have destroyed the Lord's plan. I have caused Adam and Eve to become mortal and they are going to die; everyone will have to die, and they will become subject to me." And he laughed about it.

There was only one way of redemption, one way in which reparation could be made and the body restored again to the spirit; that was by an infinite atonement, and it had to be made by an infinite being, someone not subject to death and yet someone who had the power to die and who also had power over death. And so, our Father in heaven sent us his Son, Jesus Christ, into the world with life

in himself. And because he had a mother who had blood in her veins, he had the power to die. He could yield up his body to death and then take it again. Let me read his own words: "Therefore doth my Father love me, because I lay down my life, that I might take it again."

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17-18.)

He had power to lay down his life, and on the cross he paid the price for our sins and at the same time for Adam's transgression. His infinite atonement resulted in two things: (1) restoration of the body to the spirit, and (2) the redemption of those who accept the gospel of Jesus Christ and who will be loyal in the keeping of his commandments—freedom from their sins.

Now, in conclusion, what are we going to do? Are we going to love him? Are we going to realize the great work he did for us and are we going to be grateful, or are we going to violate his commandments? I would like to read something by Sydney Harris, taken from the *Deseret News* in 1964, entitled "Would We Believe and Follow?"

"If there should be a second coming, would there not be soon a second crucifixion? And this time, not by the Romans or the Jews, but by those who proudly call themselves Christians? I wonder! I wonder how we today would regard and treat this man with his strange and frightening and 'impractical' doctrines of human behavior and relationships. Would we believe and follow, any more than the masses of people in his day believed and followed?"

"Would not the militarists among us assail him as a cowardly pacifist because he urges us not to resist evil?"

"Would not the nationalists among us attack him as a dangerous internationalist because he tells us we are all of one flesh?"

"Would not the wealthy among us castigate him as a troubling radical because he bars the rich from entering the kingdom of heaven?"

"Would not the liberals among us dismiss him as a dreamy vagabond because he advises us to take no thought for the morrow, to lay up no treasures on earth?"

"Would not the ecclesiastics among us denounce him as a ranting heretic because he cuts through the core of ritual and commands us only to love God and our neighbors?"

"Would not the sentimentalists among us deride him as a cynic because he warns us that the way to salvation is narrow and difficult?"



"Would not the puritans among us despise and reject him because he eats and drinks with the publicans and sinners, preferring the company of winebibbers and harlots to that of 'respectable' church members?"

"Would not the sensual among us scorn him because he fasts for forty days in the desert, neglecting the needs of the body?"

"Would not the proud and important among us laugh at him when he instructs the twelve disciples that he who would be 'first' should be the one to take the role of the least and serve all?"

"Would not the worldly wise and educated among us be aghast to hear that we cannot be saved except we become as children, and that a little child shall lead us?"

"Would not each of us—in his own

way—find some part of this man's saying and doing to be so threatening to our ways of life, so much at odds with our rooted beliefs, that we could not tolerate him for long?"

"I wonder! I wonder if we are any more prepared for the second coming than we would have been for the first."

When we go to our homes let us get on our knees and thank the Lord for his many blessings, and our Lord Jesus Christ for his mercy and his greatness and goodness for making it possible for us, through the keeping of his commandments, to go back into the presence of God our Father and dwell with him. May the Lord bless you with every righteous desire of your hearts in my prayer, in the name of his son Jesus Christ, our Redeemer. Amen. ○

It isn't unusual—indeed, it is expected—that the maker of any machine should send a set of instructions on how best to use it, how best to care for it; and this our Father in heaven has done for us, mentally, morally, physically, spiritually. In the gospel are instructions from our Maker on how to care for and keep ourselves at our best for the purpose for which we were brought into being.

As to the physical side: More than a century ago, a prophet of God simply said that some things are not good for man. Now, knowledgeable and intelligent men of science and medicine also say so. But we had just as well have saved all the time and trouble, for the Maker knew it and said it to his servant. And what could be more important than a completeness of health and happiness—happiness and health of the spirit, the body, and the mind of man.

Some say there is no moral question on how we physically live our lives. But isn't it a moral question to abuse what God has given? And what a waste to abuse any useful creation of any kind. If someone were to give us a finely working watch, wouldn't it be foolish, indeed irrational, to put into it that which would corrode and defeat its purpose?

We have only one body. It is irreplaceable, indispensable, sacred. It has to last a mortal lifetime. With it, and the spirit within, we think, we plan, we work, we feel, we live our mortal lives.

It is a miracle and most amazing: the housing for the spirit, the mind, the intelligence of man; the instrument through which we think and plan and pursue life's purpose.

Don't dissipate it; don't impair any part of it. Keep it clean and functioning. Don't quibble about words, about what is counsel and what is commandment. Don't rationalize. Don't clutter life with what is sure to distress and embarrass and lose peace and cause problems. Find what is good, and do it. Find what isn't good, and leave it alone.

If I may cite a phrase: "If a thing is right, it can be done. If wrong, it can be done without."

Don't let the temptations, the false advertising, the false appeals, the false endorsements, the glamorizing of evil, the cynicism and sophistry of those who would pull man down to the lower levels of life—don't let these impair health and peace and happiness and the everlasting possibilities of life. "If a thing is right, it can be done. If wrong, it can be done without." Basically, it is just this simple.

And don't expect life to be easy. It never was for anyone, and never was intended to be, so far as I know. On this point I quote from President Mc-

## "If a Thing Is Right . . ."

Richard L. Evans

Of the Council of the Twelve

● President McKay, my beloved brethren and sisters, and I include in this salutation my friends worldwide and all mankind everywhere:

We come back from having been on every continent and more than fifty countries, with gratitude for our fellowship with you and for the happiness of homecoming, which is one of the greatest blessings on earth. If the welcome in heaven is as happy as the welcome at home, it will be well worth all the doing and enduring, and well worth waiting for.

If we were to focus on this—a happy homecoming, here and hereafter—we wouldn't go far wrong in this world. May we live to be comfortable in the presence of our Father, with the assurance of a happy homecoming, and reunion with our loved ones everlasting.

We have met worldwide many wonderful people, many in positions of high public responsibility—heads of countries and communities, men of business and professional competence, men who make decisions and who do much to shape the future and much to run the world. Generally, we have felt their earnest sincerity as they carry a heavy complexity of problems. And often this thought has come: Without a source of guidance and inspiration and direction outside themselves, men of themselves, however earnest and

able, are not equal to the problems and complexities of the day in which we live.

We have met no infallible men, no indestructible men—just men mostly honest and able, trying to do their best. And we have come to a deeper awareness than ever before of the need for divine guidance, for inspiration, for revelation, thanking God more fervently for a prophet to guide us in these latter days. We come with a greater awareness than without such guidance there are no adequate answers. Never in the past did we need revelation, inspiration, commandments, standards, principles, and a prophet more than in the present.

With the charge and admonition and appeal we have heard from President McKay, may we turn our hearts, young and old—indeed, all of us—to live and keep the counsels of God, to live and keep the commandments. In any other way of life there is frustration and sorrow and an empty rationalizing uneasiness within, that never rests and never seems to satisfy. In answer to the question, "Shouldn't the commandments be rewritten?" someone thoughtfully replied, "No, they should be reread." This is true of things physical and temporal, as well as things spiritual and eternal. We need to look closely to the counsel and commandments God has given.

Kay: "I am grateful for membership in a Church whose religion fits men for the struggle with the forces of the world," he said, "and which enables them to survive in this struggle."

Of course there are temptations, problems, things to overcome. Learning is a long and perennial process. The pursuit of excellence requires the best of all our effort. Life is for learning, and the lessons are clearly there to learn. The rules, the basic laws of life, have been given. The choice is ours. There is a law of cause and consequences. We realize the results of the lives we live. And we must live to respect ourselves and others also.

I would cite a sentence or two from Harold B. Lee: "Oh, God, help me to hold a high opinion of myself." That should be the prayer of every soul: not an abnormally developed self-esteem that becomes haughtiness, conceit, or arrogance, but a righteous self-respect, a belief in one's own worth, worth to God and worth to man.

Sometimes we may feel that it is easier for others than it is for us. But we all have our struggles. We all have our problems. We all have things to overcome, decisions to make, need for self-control.

Many years ago Phillips Brooks said: "But . . . some men live strongly and purely in this world, you say, and then go safely and serenely up to heaven . . . [men] who never know what struggle is. What shall we say of them? . . . you may search all the ages. . . . You may go through the crowded streets of heaven, asking each saint how he came there, and you will look in vain everywhere for a man morally and spiritually strong, whose strength did not come to him in struggle. Will you take the man who never had a disappointment, who never knew a want . . . ? Do you suppose that [any] man has never wrestled with his own success and happiness . . . ?" There are no such.

Blessedly, as we engage, each of us, in this struggle, we have the principles and the purposes. God help us to live by them, to live what we teach, for our own sake as well as for the sake of others.

There is no place, no people anywhere on earth, that would not be benefitted and blessed by the gospel of Jesus Christ. And ours is the opportunity and obligation of example, of sharing it with others. How can we be a light unto men if we don't live according to the light that God has given?

May I say, before concluding, how grateful I am for those who gave us this Tabernacle, with its organ, its traditions, and all that pertains to Temple Square, this year being the hundredth anniversary of this great



Eduardo Balderas translates the Prophet's words for Spanish-speaking people.

building, at which thoughtful men the world over have marveled. It has been my privilege to spend much of my life here, for 38 years, at every hour of the day and night, at every season, meeting visitors who have come from worldwide, and reaching out worldwide by radio and television through the facilities God has given.

We have performed in many of the great concert halls of Europe and America, and have talked in many auditoriums around the world, and find nothing to exceed this building in uniqueness of structure, in remarkable versatility, in its most pleasing and responsive acoustic qualities, in its simplicity and beauty and spirit. There have been some who would change it, some who have thought to "improve" it, so they say, even as to some of its basic essentials; but it satisfies my soul, and I thank God for the minds that conceived it, for the inspiration given them to do so, for the hands that fashioned it in their poverty and loving care and skill and devotion.

Many of the great artists and engineers and architects of the earth have commented on it. I give you one from Eugene Ormandy, director of the Philadelphia Orchestra, that he sent in a letter addressed sometime ago to Brother Isaac Stewart, president of the Tabernacle Choir. "We have, as you probably know," said Mr. Ormandy, "performed in almost every great hall in the world, but we have found no

better hall anywhere than the Tabernacle. Its acoustics are superb, and I only hope that no human hands will alter them in trying to make improvements. It is as near perfect now as any hall can be, and it is a joy to perform in it for your wonderful audiences."

This is typical of many, many more, and I hope we may always preserve it in its simple and basic qualities and character.

With you I thank my Father in heaven for the heritage from our fathers, for the restoration of the gospel, for a prophet to guide us in these latter days, for devoted parents, for wholesome homes, for faithful young people, for our opportunities, for the beauty of the earth, for the commandment to subdue it. May we also subdue and control ourselves and realize the highest possibilities of life, physically, spiritually, mentally, and morally, in a completeness of the greatest possible attainments, now and always and forever.

God bless President McKay and these my brethren, and all of you, and your families, and our beloved friends, worldwide, that the spirit of truth may move upon us all and bring us closer together in a oneness of the gospel of Jesus Christ, and in the brotherhood of mankind.

And may we remember how many there are yearning in their hearts for what we have or could hold in our hands, and never turn away from our opportunities for education, for preparation, for improvement; never turn away from respecting life, respecting ourselves, our bodies, our minds, our spirits, our eternal opportunities—remembering that "if a thing is right, it can be done. If it is wrong, it can be done without."

I bear you my witness of the personal reality of God, our Father, of the divinity of his Son, our Savior, and the divine calling and authority and inspiration and prophetic office of President McKay, and his predecessors. May the Lord bless our President and strengthen and sustain him, and each of us in our homes, in our counsels with our families, in our private and public performance; and lead us to know the truth, to live it; and help us in the struggle to become strong and improve and repent and refine ourselves so that we may face our Father and his Son our Savior, straightforwardly, when the summons comes to each of us, as we must leave this life, so that we will be comfortable where they are.

A line from Albert Camus comes to mind: "We have nothing to lose—except everything."

God help us to live so as to have a happy homecoming always—here and hereafter, I pray, in the name of Jesus Christ. Amen. ○

# The Earth's Sabbath

Sterling W. Sill

Assistant to the Council of the Twelve

● One of the outstanding memories carried over from childhood is my recollection of the Sabbath day. Back in those early times out on the farm, Sunday was a day completely set apart from the rest of the week. From Monday through Saturday, our attention was centered in the heavy labor involved in making a living by the muscle power of men and animals.

But Sunday was different—it was the Sabbath. It was the day of rest. It was the day of the Lord. On Saturday night the horses were turned out to pasture and all work was suspended. Saturday was also a kind of special housecleaning day to get things and people ready for Sunday. The final act of the work week was concerned with that important ancient rite known as the “Saturday night bath.” This was supplemented by a parental issue of properly mended, clean clothing, all laid out, ready for Sunday.

A thorough physical and spiritual preparation also served as our acknowledgment of the Creator's intention that the Sabbath day was supposed to be the high point of the week. It has been said that our civilization would never have survived for half a century if it had not been for this one day in seven. This is the day when we are expected to live at our best, when we put on our best clothes, read our best books, think our best thoughts, and associate with the people who mean the most in our lives. And after we have laid aside the cares that have concerned us during the other six days, we go to the house of prayer and let our minds reach up and try to comprehend the things of God.

The unit of life is the week, and each week has been fashioned after that memorable first week, which was the week of creation. As the scene opens on that first day, we feel the brooding, unbroken darkness covering the deep, and thrill at that first forward step when, in the march of progress God first said, “Let there be light.” (Gen. 1:3.) We follow the other creative acts to the crowning scene, which took place during the sixth day, when God created man in his own image and endowed him with his own attributes and potentialities. Then in summarizing the accomplishments of this

period of creation, the holy record says, “Thus the heavens and the earth were finished, and all the host of them.”

“And on the seventh day, God ended his work, which he had made; and he rested on the seventh day. . . .

“And God blessed the seventh day and sanctified it.” (Gen. 2:1-3.)

Then in programming the world's mortal or temporal existence, God gave it a time allotment of 7,000 years (see D&C 77:6-7), 1,000 years to represent each of the seven days of creation. The first 4,000 years began at the fall of Adam and ended at the birth of Christ. To this have been added the 1967 years that have passed since that time, so that on the divine calendar we are now living in the year of the world 5967, which is the late Saturday evening of the world's history. This divine time table as well as God's signs of the times indicate that the earth's Sabbath, which is the seventh 1,000-year period, is about to be ushered in.

After the creation, God looked out upon his handiwork and called it very good. The earth was then a paradise of beauty, peace, and plenty. Our first parents were placed in the beautiful Garden of Eden, where everything had been provided for their benefit. But at the fall of man the earth also fell. And in announcing the penalty for man's disobedience God said, “. . . cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life;

“Thorns also and thistles shall it bring forth unto thee.” (Gen. 3:17-18.)

We may think of this earth as a pretty wonderful place just as it is, but for nearly 6,000 years it has been operating in its fallen condition as a testial world. Not only has it brought forth thorns, thistles, and noxious weeds out of the ground, but lawlessness, corruption, and every kind of disobedience have flourished upon its face. Its surface has been made unproductive by deserts and waste places, while enmity and hate have been festering in the hearts of both men and beasts; and during all of this long, sad period, sin, suffering, and death have been the general portion of all mankind.

But the next one-thousand year period will be the earth's sabbath. This

will be the period when the earth will rest and enjoy its sanctified state. For this period the earth will be renewed and regain its former status as a terrestrial sphere, with all of its paradisiacal beauty, glory, and righteousness fully restored. But first the earth must be cleansed. During its long history of sin and trouble our earth has become soiled and dirty. And it must have its “Saturday night bath,” and be dressed in fresh clean clothing in which it can appropriately live its best 1,000 years.

On several previous occasions God has attempted to cleanse the earth: once by a flood of waters in the days of Noah, and on other occasions he has used wars, famines, pestilence, and disease, trying to rid the earth of that wickedness that defiled its face. But in preparation for the earth's sabbath, God has indicated that fire will be the cleansing agent, and every corrupt thing will be consumed. (D&C 101:24.) Anyone who as a boy objected to having his ears scrubbed might look forward to this coming experience with special anticipation.

Through Malachi the Lord has said, “For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” (Mal. 4:1.) Then will follow the long awaited seventh 1,000 years. This will be a millennium of peace when Christ will reign personally upon the earth as King of kings and Lord of lords. This change in the earth's status will be initiated at the glorious second coming of Jesus Christ, and after its purification, the new king will remove the curse from the earth and reinstate its former terrestrial magnificence.

This great millennial period with its perfect government has been a favorite theme of the prophets since time began. It should also be one of the most motivating influences in our lives. Over 3,000 years ago the Psalmist looked beyond the apostasy, the dark ages, and the wickedness and disbelief of our own day and said, “Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.

“He shall call to the heavens from above, and to the earth, that he may judge his people.

“Gather my saints together unto me; those that have made a covenant with me by sacrifice.” (Ps. 50:3-5.)

For this final 1,000-year period many sweeping changes will take place in the earth itself, as well as in the lives of the people who live upon it. The delightful paradisiacal condition of the earth with its Garden of Eden beauty will be restored. Its deserts and



waste places will disappear; Satan will be bound; and there will be no more corruption, death, or disease, as we now know them.

About this event, John the Revelator said, "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years are fulfilled: and after that he must be loosed [for] a little season." (Rev. 20:1-3.)

During this millennium, the enemy among men and beasts will cease. Isaiah says, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

"And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

"They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:6-9.) Then no one will say that God is dead, or that his revelations have ceased, or that life has no purpose.

Many years ago Harry Emerson Fosdick wrote an interesting book entitled *It's a Great Time to Be Alive*. He pointed out some of the miracles and wonders that have made our age the most exciting since creation. And yet the magnificence of this coming 1,000-year period will make our day of wonders and miracles seem like the dark ages by comparison.

Of course, the Lord is not coming to the earth alone. As Paul says, "He will come with his mighty angels in flaming fire." (See 2 Thess. 1:7-8.) And many of the righteous dead will then be resurrected and caught up to join the Lord and his company in the air. In speaking of this event, Paul said to the Thessalonians, "... I would not have you ... ignorant, brethren, concerning them which are asleep. ...

"For ... them also which sleep in Jesus will God bring with him. ...

"For the Lord himself shall descend from heaven with a shout, [as] with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with

them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4:13-14, 16-17.) What a great time this will be to be alive!

And what a great time it will be when success, happiness, and peace shall cover the earth, and children will grow up without sin unto salvation. How meaningful will then be the Lord's promise through Zechariah, saying, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." (Zech. 2:10.)

Isaiah says, "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

"They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isa. 65:21-25.)

Then men shall no more die and sleep in the earth, but they shall be

changed in the twinkling of an eye and shall be caught up, and their rest shall be glorious. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

What a great time to be alive, when Christ himself will be our lawgiver and righteous men and women, from both sides of the veil, will live and reign with Christ for a thousand years. On the other hand, what a tragic time it will be for those who fail to qualify. Suppose that we should find ourselves among that group mentioned by John the Revelator when he said, "But the rest of the dead lived not again until the thousand years were finished. ... " (Rev. 20:5.)

A modern-day revelation says, "For ... the Lord shall utter his voice out of heaven; ... and the earth shall tremble, ... and [he] shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I call again." (D&C 43:18.)

At the end of the seventh 1,000 years, Satan will again be loosed for a little season before evil is completely banished forever. After the millennium the status of the earth will again be increased to reach its final destiny as a celestial sphere on which the elect will live forever as members of that exalted order to which God himself belongs.

May God grant us success in this greatest of all of earth's enterprises. I humbly pray in the name of Jesus Christ. Amen. ○

## But Ye Have a Custom

John H. Vandenberg

Presiding Bishop

● The story is told of a teacher who was quizzing her students about the products being manufactured in a nearby building. "Who can tell me what is manufactured in that plant?" she inquired, pointing toward the factory visible from the classroom window.

Quickly a small lad raised his hand and named a number of products. The teacher, amazed at his answer, said, "That is correct, but how did you know?"

"That's easy," replied the boy. "My father works there, and that's what he brings home in his lunch pail every night."

This may seem humorous, but it carries serious consequences; for the boy

had unwittingly disclosed the dishonest act of his father, and by its repetition had already erroneously been taught by example that such an act was all right.

Recently a newspaper carried an article entitled, "What Is Honesty?" The question is akin to "What is truth?" In this article an inquirer wrote: "My husband and I have a friend whom we have both idolized because of his high standards of conduct. We have always felt that not only did he try to persuade others to live the truly good life, he did this himself. He has been an inspiration to us.

"The other day ... he remarked, 'You know, I am not sure I know what

honesty is any more."

"We all felt like gulping with surprise. I do feel that society today . . . presents a dozen temptations to youth. . . . But is this true also of highly educated, morally motivated, mature men and women today?"

"Is it so difficult to know the difference between right and wrong, honesty and dishonesty? If so, where are we heading?"

The columnist in response suggests, "There is no . . . need to despair . . . for he is apparently thinking and trying to choose the right—and, no doubt, to do it." (Mary Marker column, *Deseret News*, March 13, 1967.)

Note here the tendency to perceive everything as relative, suggesting there is no standard test for honesty or truth. The scriptural definition of truth suggests reality and constancy. "... truth is knowledge of things as they are, and as they were, and as they are to come." (D&C 93:24.)

When we think of honesty, the expression "Honesty is the best policy" quickly comes to mind. Someone has wisely challenged this adage by asserting: "Honesty isn't the best policy. It isn't any kind of a policy. It is a state of mind, or else it isn't honesty." Honesty must be an integral part of a man's every thought and action, to be honesty. History is replete with evidences of this fact.

Pontius Pilate, the Roman governor, came face to face with the question when the excited mob brought to him the Master and asked Pilate to indict him. Jesus stood before Pilate in the hall of judgment. "Pilate . . . said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all." (John 18:37-38.)

And here Pilate stated the truth he sought. But he added a word that many add when they find that honesty and truth are to them socially relative policies and not really integral parts of their character. Not willing to admit that honesty could stand alone, Pilate added to his truthful declaration of the innocence of the Savior the weakening conjunction *but*—"But ye have a custom . . ." (John 18:39)—and gave in to the mob. Pilate seems to have compromised his position because of public pressure. In this respect he was not so different from many today who advocate and practice that which is expedient for themselves.

In the Acts of the Apostles we read:



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"... the multitude of them that believed were of one heart and of one soul: . . . they had all things common. . . .

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

"And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

"And . . . Barnabas, . . . a Levite, . . . "Having land, sold it, and brought the money, and laid it at the apostles' feet." (Acts 4:32, 34-37.)

"But a certain man named Ananias, with Sapphira his wife, sold a possession,

"And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet."

And Peter, perceiving that Ananias was viewing honesty only in a socially acceptable sense and not as an integral part of his character, said: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

"Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast

thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

"And Ananias hearing these words fell down, and gave up the ghost: . . .

"And the young men arose, wound him up, . . . and buried him.

"And it was about the space of three hours after, when his wife, not knowing what was done, came in.

"And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

"Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

"Then fell she down straightway at his feet, and yielded up the ghost. . . ." (Acts 5:1-10.)

Barnabas' example indicates a wholesome state of mind. Without reservation he sold his land and gave the full amount, in honesty; he simply and truthfully did what was in his mind and heart.

But the state of mind of Ananias and his wife Sapphira was the thinking: "Yes, we believe, we want to belong, but we will only go part way. Peter will not know the difference, so we will hold back some for ourselves." They simply rationalized that it is all right to be dishonest as long as no one knows. Honesty cannot be compromised; it requires the full and free consent of the mind. People who pursue the course of Ananias and Sapphira, while they may not die as suddenly, will just as surely receive the same reward, unless they repent.

It is difficult to believe that men and women have strayed so far from true values that they need to ask, "What is honesty?" It is because they are allowing the pressures of a material society to influence them, and thus their senses become dull.

It may be unwise for me to try to set up universal standards of honesty. I can do that for myself, as you can do for yourselves, but the Lord through his prophets has not left this subject untouched. We can begin with Moses, through whom the Lord gave the Ten Commandments, which include "Thou shalt not steal" and "Thou shalt not bear false witness" (Exod. 20:15-16). But they are not alone. Every one of the commandments requires the correct state of mind to live honestly and truthfully. The Lord further commanded: "Ye shall not steal, neither deal falsely, neither lie one to another.

"And ye shall not swear by my name falsely, . . .

"Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired, . . .

"Ye shall do no unrighteousness in



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judgment, in meteyard, in weight, or in measure.

"Just balances, just weights, a just ephah, and a just hin, shall ye have. . . ." (Lev. 19:11-13, 35-36.)

The Prophet King Benjamin said, "... remember, that whosoever among you borroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin. . . ." (Mos. 4:28.)

Notice that these prophets did not add to their statements on honesty any conjunction as did Pilate with his truthful statement of the Savior's innocence, which he followed by the condemning, "But ye have a custom. . . ." (John 18:39.)

To be honest, to adhere to truth, is not something to be conditioned by the situation of the moment. Honesty is the very foundation of character. Dishonesty takes upon itself many forms, some of which are the following, all condemned by God: larceny, kidnapping, misappropriation, plagiarizing, misrepresentation, purloin, swindling, usurping, misleading, embezzlement, graft, lying, concealing, cribbing, extortion, falsifying, forging, absconding, trickery, fraud, deceit, infidelity, and shoplifting.

As to the latter, it is reported: "The professional shoplifter, it seems, is being elbowed aside by swarms of amateurs. So says the Northwestern Life Insurance Company, which also predicts that final reports for 1966 will show a new shoplifting record—well over three billion dollars worth of goods. Leading the amateur looters are juveniles and housewives, most of

them from well-off families. The ultimate losses extend well beyond the store. More restrictions are imposed, more conveniences are eliminated, shopping becomes more of a chore. The problem was summed up in a sign spotted by one of Northwestern National's staffers on a candy vending machine: Please be honest—we know you can beat the machine. If we continue to lose money the machine will need to be removed, as we cannot afford to buy another one." (Allan R. Dodd, *Printers' Ink*, Vol. 53, No. 11, p. 213.)

An act of dishonesty immediately brands an individual. He is not to be trusted any more. His name is marked. His happiness may be ruined. His path begins to be strewn with thorns. How honorable would Pilate have been had he had the courage and state of mind to resist that which is not honest.

But Pilate lacked courage. Today's temptations demand the correct state of mind and courage to resist the cry of the mob, which Pilate found too much for him. Unless a serious attempt is made in the home to teach and practice honesty and implant it in the minds and characters of our families, grave problems are ahead for us. A few dishonest acts by parents, such as an item in a lunch pail taken from the employer, plant the seed of rationalization that will destroy true character. The Lord requires allegiance from the whole man. Plain, ordinary, simply honesty as was displayed by Barnabas is required to please God.

May we do this I pray, in the name of Jesus Christ. Amen. O

## The Book of Mormon

LeGrand Richards

Of the Council of the Twelve

• We sang as our rest song today "We thank thee, O God, for a prophet to guide us in these latter days," and I am sure that every Latter-day Saint feels in his or her heart an echo to those words. And after listening to the message of President McKay this morning, I am sure that there will be no life nor home that would not be successful if we would all follow his counsel and his advice. I thank the Lord for my testimony that he truly is a prophet of God and a true successor to those who have preceded him back to the Prophet Joseph Smith, to whom

God restored his truth through the opening of the heavens, in sending forth heavenly messengers in this dispensation. I love the Church, and I love its people.

I thought today that I would like to say a few words about the Book of Mormon. When I was a boy, in the little town where I was raised, I was asked in a Sunday School conference to lead the Sunday School in reciting the testimony of the three witnesses to the truth of the Book of Mormon. That made such an impression upon my life that I have loved the



Book of Mormon ever since. To me it is the most tangible evidence that we have, aside from the great Church itself, that Joseph Smith was a prophet of God. I would like to quote it to you as nearly as I can recall it:

"BE IT KNOWN unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things."

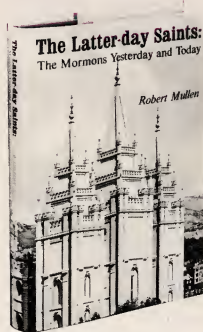
How could any lover of truth, any man or woman desiring to serve the Lord as he would like to be served, listen to such a testimony as that and then not want to know more about it, and whether it is true or not? In addition to that, we have the testimony of the eight witnesses to whom the Prophet Joseph Smith showed the plates; we have the testimony of the Prophet himself; and we have the testimonies of hundreds of thousands of sincere seekers after truth who listen to the admonition given by Moroni as he closed the records of the Book of Mormon, when he said:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moro. 10:4.)

Thousands and hundreds of thousands have put that promise to the test, and the Lord has made good the promise of his prophet as contained in the Book of Mormon.

I would like to discuss the Book of Mormon from a different angle; that

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**DOUBLEDAY**

is, that the Book of Mormon has made possible the proper interpretation and understanding of many of the holy scriptures of the Bible that no theologian could properly understand or explain until the Book of Mormon came forth. I take for my first text the tenth chapter and sixteenth verse of John, in which the Savior said to his Twelve, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

No theologian could give a proper interpretation of that statement until the Book of Mormon came forth. It has been thought that he had in mind the Gentiles, but he said he had come only to the lost sheep of the house of Israel. In the Book of Mormon we find the record of the Savior's visit to the Nephites following his resurrection and ascension, and that is not an unreasonable thing to understand, because he tarried for forty days with his disciples in the Holy Land before he left them.

He came to the people in this land of America, and he organized his Church here. He told his disciples that they were the other sheep of whom he had spoken to his disciples in Jerusalem. He said never at any time had the Lord commanded him to tell his disciples who the other sheep were, only that he had other sheep that were not of that land. He told his disciples here in America that they assumed he had meant the Gentiles, but he said that he never went to the Gentiles, that they did not understand that the Gentiles were to be converted through their preaching. But he said, "... behold, ye have both heard my voice, and seen me; . . . and ye are numbered among those whom the Father hath given me." (See 3 Ne. 15:21-24.) Isn't that a marvelous explanation of that glorious statement of the Master! Surely it had great significance to him, or it would never have been recorded in the holy scriptures.

I would now like to refer to the blessings given to the twelve sons of Jacob, or Israel. Jacob called his sons together and told them that he would tell them that which would befall them in the latter days. I will pass over all of them except Joseph's blessing. Jacob said that Joseph was a fruitful bough whose branches would run over the wall (and we have always understood that the wall referred to the great waters); and where was he to go over the wall? Unto the utmost bounds of the everlasting hills. Is there any theologian in this world who can tell us where those everlasting hills are to which the Lord, through the father of Joseph, promised Joseph that he and his people would go?

He further said that his blessings would prevail above the blessings of his progenitors, and his progenitors were Abraham, Isaac, and Jacob. Can you imagine that God would have in store for that chosen one blessings greater than those of his progenitors, and then not provide that a record should be kept of the fulfillment of those promises unto that great branch of the house of Israel?

The Book of Mormon tells us where that land is. It tells us how the Lord moved upon one, Lehi, and led him with his family and others to this land of America. He promised them that it would be a land choice above all other lands. He commanded them that they should keep records, and for a period of a thousand years the records were handed down from one prophet to another until they were finally buried in the earth, waiting to come forth in these latter days.

When Moses gave a blessing to the tribe of Joseph, he described the land that the Lord would give to the descendants of Joseph, who was separated from his brethren; he used the word *precious* five times in just four verses in describing that land. It is so important that I would like to read Moses' statement:

"And of Joseph he said, Blessed of the Lord, be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

"And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

"And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush [in other words, the Lord who appeared to Moses in a burning bush]: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." (Deut. 33:13-16.)

Could you describe a land more wonderfully, a description that would

describe this land of America to which the seed of Joseph was led? Let me refer to this one statement, the first *precious* he named: he said, "for the *precious* things of heaven." I have thought a lot about that and what it means. I think it means that their holy prophets would have communion with the heavens so that they could be led and inspired and directed, as we are today, by living prophets at the head of this Church.

It seems incredible that such a promise would be made to Joseph of a new land in the utmost bounds of the everlasting hills, with promises greater than those of his progenitors, and that there should not be a record kept of the fulfillment of those promises. No other people can tell you where the land is that the Lord promised to Joseph and his posterity. This we learn from the Book of Mormon.

That brings us to the command the Lord gave to Ezekiel that two records should be kept, one for Judah and his companions, the house of Israel, and one for Joseph and his companions, the house of Israel, and he said:

"... the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?"

"Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." (Ezek. 37:18-19.)

The stick of Judah is nothing more than the Holy Bible, which has remained with the people through the ages. But the record that had been in the hands of Ephraim, who was one of the sons of Joseph, was to be taken and put with the record of Judah to make them one in the Lord's hand. Why should the world hesitate to accept the word of the Lord and its fulfillment? We have that record, and it is the record that was kept of the Lord's dealings with his people in this great land of America.

I would like to give you another statement from the Bible that no theologian could understand until the Book of Mormon came forth. This is from the twenty-ninth chapter of Isaiah:

"Woe to Ariel, to Ariel, the city where David dwelt! [that was Jerusalem, the city where David dwelt] add ye year to year; let them kill sacrifices.

"Yet I will distress Ariel, and there shall be heaviness and sorrow; and it shall be unto me as Ariel." (Isa. 29:1-2.)

In other words, Isaiah not only saw the final destruction of Jerusalem, but he also saw the destruction of another great center; that great center was here in America. No theologian could de-

## A Bridge of Faith

(After reading Alma, Chapter 56)

By Lory C. Randall

*The bridge of time spans a narrow chasm between us;*

*They two thousand, and I—both one and legion.*

*My enemy bears not spear or graven shield,*

*But comes in quiet, subtle ways to bid me stray.*

*I answer him as did the sons of Helaman;*

*God will deliver me if I doubt not.*

termine where that other center was until the Book of Mormon came forth. Then Isaiah adds,

"And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (Isa. 29:3-4.)

No theologian could understand that statement of Isaiah until the Book of Mormon came forth. Now I will read you from the Book of Mormon the explanation:

"After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.

"For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust.

"For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God." (2 Ne. 26:15-17.)

Now isn't that a wonderful explanation of that passage in Isaiah? Nobody could have given an explanation like that until the Book of Mormon came forth; it states here that it shall be sealed up and come forth out of the dust. In that same chapter in which Isaiah tells about the destruction of Ariel and this other center, he says, "... the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed." (Isa. 29:11.)

You know how literally that was fulfilled when Martin Harris took some of the characters copied from the plates from which the Book of Mormon was translated to one Professor Anthon in New York; after Professor Anthon had

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given a certificate indicating that the translation was genuine, he asked that the records be brought to him that he might translate them. Martin told him that they were sealed, and he answered in practically the same words recorded in Isaiah, "I cannot read a sealed book."

How can you fit all these things together and imagine that it was the thinking of the mind of young Joseph Smith, at the time the Book of Mormon was published, if this isn't the work of God, the Eternal Father? As Isaiah said, the Lord has declared the end from the beginning:

"The grass withereth, the flower fadeth; but the word of our God shall stand for ever." (Isa. 40:8.)

There is another great principle that was made plain by the coming forth of the Book of Mormon that no one could understand until then; that is the fact that there were to be two gathering places for the Lord's children. All through the scriptures, after the division of Israel into two great kingdoms, there were the kingdom of Judah and the kingdom of Israel; the kingdom of Israel was scattered among the nations, and the world does not understand that there should be two gathering places. They think that Israel will all be gathered back to Jerusalem and the Holy Land. Yet the scriptures in the Book of Mormon make so plain that when the Lord provided this land of America for the descendants of Joseph, the new Jerusalem should be built upon this land and that this should be the land of the gathering of many descendants of Joseph.

There isn't time to go into all the scriptures, but you remember when the Angel Moroni appeared to the Prophet Joseph three times during the night and again the next morning, he quoted the eleventh chapter of Isaiah, wherein Isaiah said the Lord would set his hand again the second time to gather scattered Israel, and that he would bring in the dispersed of Judah and would set up an ensign unto the nations. (See Isa. 11:11-12.) Thus there were to be two great gathering places.

Again, when Isaiah saw the latter days, he said, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2-3.)

He knew there would be two great gathering places. He knew that Israel would be gathered here in these valleys

of the mountains, and I think that the temple on this block is the very house of the God of Jacob that Isaiah was privileged to see. He knew that the Jews would be gathered back to the land of their inheritance, for the scriptures are replete that when Jesus shall come and visit them, they will ask: "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." (Zech. 13:6.) The Church was to be established here, and the law to go forth from here, and the word of the Lord from Jerusalem.

I will now add one more thought concerning another great truth that is revealed through the Book of Mormon and that is not understood in the scriptures by the theologians; that is the promise mentioned by Brother Sill concerning the new heaven. John saw the new Jerusalem let down from heaven. (See Rev. 21:1-3, 10-11.) The world has never understood that there were two Jerusalems. They did not know anything about the new Jerusalem, or where it was, or why it should come down from heaven. But we read in the Book of Mormon the words of Ether, who tells us that this is the land of the new Jerusalem, and that it would be established upon this land. Then he goes on to tell how the new Jerusalem would come down from heaven, and that this would not be

the old Jerusalem in the Holy Land. (Eth. 13:2-3.)

Brothers and sisters, just think how these truths so completely evidence the fact that the Prophet Joseph's story and the Book of Mormon are true. I bear you my witness that the Book of Mormon is true, that it is the one tangible evidence that Joseph Smith was truly a prophet, for no man nor body of men could have written such a book as that without the divine help of God, the Eternal Father. I know it is true. I know it is part of God's great "marvelous work and a wonder," and that promise is in the same chapter about Ariel and the sealed records, where he said that he would proceed to do a marvelous work and a wonder, and that the wisdom of their wise men would perish and the understanding of their prudent men would be hid. (Isaiah 29.) That is The Church of Jesus Christ of Latter-day Saints.

This is my testimony to you: that this Church is built upon the foundation that Paul declared of apostles and prophets, with Christ our Lord as the chief cornerstone (Eph. 2:20), and that through his living prophet today, Christ the Lord is directing his kingdom; it shall continue to roll forth as the prophets have foretold until it shall become as a great mountain and fill the whole earth.

I bear you that witness in the name of the Lord Jesus Christ. Amen. ○

Thursday Afternoon Session, April 6, 1967

## The Pangs of Unlearning

Delbert L. Stapley

Of the Council of the Twelve

● Recently, I read a talk, given by a doctor to a convention of medical men, entitled "The Pangs of Unlearning." He called attention to the discoveries through research of new drugs and improved treatments that require much unlearning by physicians and surgeons, because many former practices and medicines do not best serve the interests of today's patients. A doctor friend of mine significantly stated that the majority of medical services practiced ten years ago are obsolete today. This talk challenged my interest, as I envisioned updated learning, reorienting, and retraining as applying to the pattern of our own lives.

I should like to share with you some of my thoughts on this subject of unlearning and the possible personal improvement each individual can at-

tain by living strictly within the framework and spirit of the gospel of Jesus Christ.

The word *unlearn* as here used does not mean a casting aside of eternal truths and everlasting knowledge. Rather, it means altering our habits of behavior so as to live more in harmony with God's will. It reflects a desire and a willingness to keep pace with up-to-date knowledge gained through research (as well as inspiration and revelation), which provides advanced learning, new methods, and techniques to replace the less effective or obsolete. Are we faithful and obedient enough in the Church to accept authorized changes that represent improvement and growth?

The wonderful, complex instrument for registering our experiences that we

call the mind gathers a maze of data to be sifted, analyzed, and appraised. In such a process some data will be found useful and some without value. In the latter case, what shall be done with such material?

It would be well, of course, if it could be thrown away, like refuse, and forgotten altogether. That, however, is quite out of the question, as the Master so clearly illustrated in his parable of the wheat and the tares. And no way has, as yet, been discovered by which we may press a button or turn a switch and have that which is of no value to our learning cast aside automatically. That which is learned, the useful and the seemingly unuseful alike, memory retains.

What, then, can be done as our learning process grows and expands and memory retains the good and the not good that have been accumulated there? The simplest answer to such a question would be "unlearn the not good." We are then faced with the next question, "How can that be done?"

The answer is not so simple nor so easy. It involves many matters and requires earnest, prayerful consideration. In the first place, the primary law of intelligent life, free agency, or the personal power to exercise judgment should be made operative. With that power set in motion, the good and the not good may be determined. Yet even here man on his own may not be perfect in judgment. One needs to be humble in spirit, contrite of heart, ready in prayer, as was the Master, even though he was perfect. By such means one is entitled to the promptings and guidance of the Holy Ghost, so necessary when one is on the road of perfectness, yet needing to "unlearn" that which is not good.

Another factor important in the process of learning and unlearning is that of attitude. Some of us need to unlearn personal attitudes that are contrary and resistant to gospel teachings and requirements. Certain attitudes are destructive to true character. They inhibit growth. If allowed to develop, they may produce disastrous consequences. Negative, cynical, and other kindred attitudes are dangerous to faith, hope, humility, righteous desires, and high purpose, which virtues are essential to the discovery and retention of that which is best in the learning process and of "unlearning" the undesirable in life. One should, therefore, be well aware of the many types of attitudes present in daily living.

We sometimes wonder why people behave as they do. Perhaps it is because they are unwilling to unlearn the reasons for their unwarranted behavior. Now, I do not want you to think I am advocating the unlearning of eternal truths, principles, standards, ideals, and

ordinances, because these gospel verities never change. God's laws are immutable and endure forever. By increasing our learning, however, we become acquainted with additional truths and higher laws referred to in scripture as truth, light, spirit, and the mysteries of godliness. A scientist frequently forsakes theory he has learned because research uncovers advanced knowledge that changes or makes obsolete some former concepts but does not eliminate basic principles. The sciences are subject to constant change. This is true also in technological advances, where we forsake the old and accept the new improved methods of performance that have advanced our civilization tremendously.

While all this advancement takes place in our modern world, we cannot afford to forsake or discard the teachings and revelations of God. People brought up in a religious faith that does not teach the true doctrines of Christ, regardless of how sincere they may be, must unlearn much of what they were taught and accept the new light and way to obtain salvation and glory. Because the children of Israel had gone astray and were so steeped in the faith and tradition of their fathers, they were unable to unlearn the law given for their temporal benefit, for the higher spiritual law brought to them personally by the Christ. They thus failed to recognize the Christ when he was sent of God, the Father, to live among them. It was Christ who came to fulfill the lesser law and to reveal to them the higher law of his gospel. Jesus was put to death because his own people of the house of Israel could not unlearn and prepare themselves to receive him, their Jehovah, Savior, and God.

The peoples of the world must unlearn the idea that all churches are acceptable unto God. Some teach that it doesn't matter which road one takes (meaning which church one belongs to), since all roads, it is claimed, lead back to the presence of God. This premise does not accord with the teachings of the scriptures.

Christ did not accept any of the churches of his day to supply the framework for his earthly kingdom. He taught, "Neither do men put new wine into old bottles: else the bottles break, . . . but they put new wine into new bottles, and both are preserved." (Matt. 9:17.) For the same reason the organization of his Church and the gospel of his kingdom could not fit into the framework of the existing churches. They were false and unsuited to Christ's needs and purpose. The identical condition was also true in this dispensation when God restored the gospel and his kingdom through his divinely called servant, Joseph Smith.

Man must unlearn the idea that any



Controls of the complicated relay system for general conference.

and all baptisms are acceptable unto God. There is only one true mode of baptism, and that is immersion. Only men who hold the appropriate priesthood office and are divinely called and ordained can efficaciously perform this holy ordinance in the gospel and know that it is acceptable to God and that a record will be made of it on earth as well as in heaven.

I sincerely testify that as all members of Christ's Church progress toward perfection they will enjoy increased knowledge and clearer vision of God's plans and purposes. They will also have some unlearning to do, not because basic truths, standards, and principles change, but because new methods and techniques are employed to achieve greater and more widespread improved performance and spiritual results.

Now, to support this thought, I quote from the teachings of the Prophet Joseph Smith: "We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in



the power and glory of his Maker, and is caught up to dwell with him. But we consider that this is a station to which no man ever arrived in a moment; he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. . . . [and] that it is necessary for men to receive an understanding concerning the laws of the heavenly kingdom, before they are permitted to enter it: we mean the celestial glory." (*Documentary History of the Church*, Vol. 2, page 8.)

Nevertheless, people become too complacent and satisfied with what they have. It is most difficult for them to unlearn and accept the better way. It is also difficult for some members of the Church to unlearn and give up less effective methods of doing things for greatly improved programs planned to build increased spirituality, faith, and testimony to perfect the Saints of God. The Church programs are constantly being strengthened and perfected to meet the challenge of the growing, progressive needs of its members.

We hear much these days about Church correlation, which is an important step forward in promoting a rounded-out educational understanding of all that pertains to God's latter-day kingdom. The lesson outlines are prepared by the Church correlation committee and are adapted to meet the needs of the members of each Church organization. This prevents any overlapping in study courses, which produce well-informed doctrinal and Church history students who can intelligently give an answer and reason for the hope within them. Correlation of Church organizations, lesson material, and coordination of activities will increase effectiveness and strength in the lives of members, both young and old.

Parents must unlearn the leaving of all gospel teaching to the organizations of the Church, when the prime responsibility for the teaching of children rests upon the home. If home evenings are not held or are poorly planned, children and parents are denied the wholesome association and companionship of one another. This condition requires a change of attitude and an up-dated learning to enjoy the blessings of this choice family experience. The Church program planned for these occasions is ideal and can, with some imagination, be adapted to every family need. Parents should unlearn the ineffective methods of dealing with their children, finding more effective ways; then children will feel free to discuss and counsel with parents about the intimate, delicate, and confidential matters that concern them.



Listening to conference on car radio in motor company showroom at Price, Utah, are Ruel Redd, Stewart Snow, John Burton.

Do some of us need to reevaluate what constitutes proper observance of the Word of Wisdom? Are we becoming too liberal in our personal interpretation and application of this law? The Apostle Paul counseled: "Abstain from all appearance of evil." (1 Thess. 5:22.) Here again, we can unlearn and resolve to stay strictly on the Lord's side of this law and be safe and at peace with ourselves.

Can we justify a partial payment to the tithing fund as an honest accounting with the Lord on his law of the tithe? Shouldn't we be honest with him and unlearn any wrongful practices to fully meet the obligation and conditions of this law?

Man must unlearn his changing liberal attitude toward sex that minimizes the sacredness of sex behavior and opens the way for licentious living. I proclaim with all the power of my being that God's seventh commandment to the children of Israel through Moses, "Thou shalt not commit adultery," is a law as binding upon man today as then. Adultery is one of the most abominable sins in the sight of the Lord (Alma 39:5), and forbidden by our God. (See D&C 42:24; Exod. 20:14.) Those who willfully violate this law must pay God's penalty, which is denial to the celestial kingdom. (1 Cor. 6:9-10.)

If prayers are not a regular practice in the home and personal prayers ut-

tered daily, isn't it wise for us to be more faithful in keeping in contact with our God? Wouldn't it be wise to unlearn some of our feelings, habits, and doings that prevent us from enjoying the sweet companionship of the Holy Ghost to guide and direct us in our personal lives? Many brethren endowed with the Holy Priesthood should unlearn a complacent approach to the duties and responsibilities attendant to this holy power. The Lord has counseled that every priesthood bearer is to "learn his duty, and to act in the office in which he is appointed, in all diligence." (D&C 107:99.) Slothfulness in one's duty isn't acceptable to the Lord. He further requires that men must "do many things of their own free will, and bring to pass much righteousness." (D&C 58:27.)

There is unlearning to do to adjust from the previous ward teaching program to the present home teaching plan to Church families. The new plan is much superior to the older method and has far greater potential for effective results.

This can also be said of new programs in other fields of church service, such as genealogy, temple work, stake missions, education of youth.

Failure to accept and follow wholeheartedly the counsel and example of our leader in moral, ethical, and spiritual matters does not produce harmony but disharmony. It also places one in



the position of pitting one's knowledge and learning against that which God has inspired or revealed through his anointed servant. Some question the right of the Church through its leader to speak up and let the world know and understand the position of the

Church on ethical, moral, and political principles or standards that have to do with the rights and welfare of man. Who is able to speak more clearly and authoritatively on such matters? If man loses his God-given right of agency, freedom, and ethical practices by un-

righteous interference and unjust controls, his religious life will suffer, because the climate in which religion should flourish becomes restricted and untenable.

The Savior taught many truths during his ministry upon the earth; but men were offended by his teachings and reviled against him, for their hearts were not right, and their spirits were not attuned to his. Although many stood against him, he was right and they were wrong. Was not his atoning sacrifice for the purpose of helping man to *unlearn* his sinful ways, which grow up within us like the tares among the wheat? We must unlearn all dross, that we might be more like our Redeemer and our Eternal Father.

In this present day many need to unlearn unorthodox teachings and improper standards and to humble themselves, as it were, in sackcloth and ashes. All of us should make a personal evaluation and determine where we can profitably unlearn false opinions and erroneous teachings. Our duty is to condition ourselves to be more valuable in promoting the work of God's kingdom. Freedom does not license contention nor approve non-conformists to supplant God's ways with their own. The Lord proclaimed to Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9.)

Perhaps this statement will cause us to remember how small we are in comparison to our God, who is all-knowing and all-powerful. The Lord taught Moses a great lesson in this regard. After he had shown Moses by vision the workmanship of his hands, he withdrew from Moses, and his glory was not upon him. Moses was left unto himself, and he fell unto the earth exhausted. It was many hours before he again received his natural strength, and when he did, he humbly said: "Now for this cause I know that man is nothing, which thing I never had supposed." (Moses 1:10.) This counsel should remind all of us to be meek and contrite of spirit.

As we advance toward perfection, there will be higher laws revealed to our understanding and benefit that will replace those of a lower order. This truth was first taught to Adam and Eve in the garden of Eden, when the Lord gave them two choices: (1) not to partake of the forbidden fruit; and (2) to multiply and replenish the earth, which choices call for obedience to a lesser law or a higher one. They chose to fulfill the higher law. Again, when the Savior sojourned among men, he replaced a lesser law, which Moses,



Richard L. Evans

## The Spoken Word

### The Power of Prevention

**W**e should like to turn for a moment or two to the power of prevention. It seems sometimes that we spend too much of our lives putting out fires—too much time running to meet emergencies—too much time attempting to fix things that shouldn't have happened. We cannot expect perfection in people, and in using the freedom God has given us, we all make mistakes. But it would seem that we would learn more from the long experience of mankind, more from knowing the laws of cause and consequence, and more of the power of prevention. It may be that we use this power more than we sometimes suppose, because prevention doesn't always receive the same notice as does meeting an emergency. We seldom hear about the ship that doesn't sink, or the aircraft that doesn't crash, or the safe journey home on the highway, or the boy who doesn't go astray, or the surgery that isn't necessary, or the epidemic that doesn't develop. And certainly we don't hear about the fire that doesn't get started, nor much about the commandment that isn't broken, because the person who quietly and consistently lives his life, keeping peace with his neighbors, being faithful to his family, being respectful of law, isn't so likely to have his name in headlines. In this sense it is a blessed thing to keep out of the news, and to live, if not anonymously, at least not negatively. It is good to turn back from error, to seek to make amends for mistakes, to save life, to relieve suffering after the accident, to help people back to health, to make repairs after damage is done. And great credit, great praise, a great debt is due those who meet emergencies, those who rise to crises, those who courageously and constructively rush from wreck to wreck, from fire to fire; those who help to undo damage already done. But along with the power to repair, along with the power to repent, along with the will to make amends, let us not lose sight also of the power to prevent, which, while less dramatic, is less costly in money and in men and is more contributive to health and happiness. Personally and as a people, we should watch the warning signs, watch the symptoms, and not wait for the breaking point, not wait until something has progressed so far that it must be met with drastic measures. We should seek to learn to live not from crisis to crisis, but by thoughtful, prayerful foresight, with the power of prevention.

\*"The Spoken Word" from Temple

Square, presented over KSL and the Columbia Broad-casting System April 16, 1967. Copyright 1967.

his servant, had given to the children of Israel, with the higher law of the gospel, his plan of life and salvation. Therefore, as we progress in righteousness and truth, we will come in contact with higher laws previously unknown that, when revealed, all of us must accept and obey to perfect ourselves and become more like our God and his Son, Jesus Christ. When that goal is achieved, we will again be in their presence and glory. God bless us with

the Holy Ghost to help us choose wisely and with faithful assurance, that we, without question, are always on the Lord's side of every question.

I leave you my witness and my testimony, brothers and sisters, to the truthfulness of this work. I know this is God's restored kingdom and that it is here for the blessing and for the salvation of his children. God bless us to so live, I pray in the name of Jesus Christ. Amen. ○

## And the Gospel Must First Be Published

Victor L. Brown

Of the Presiding Bishopric

● In recent days, it has been my privilege to walk on the shores of the Sea of Galilee where Jesus, speaking to two fishermen, Simon and Andrew, said: "Come ye after me, and I will make you to become fishers of men." (Mark 1:17.)

As I stood on the Mount of Olives, looking toward Jerusalem, I recalled that on this same mount, the Master instructed Peter, James, John, and Andrew as to the future of the world, even as to his second coming. He told them of wars and rumors of wars, of terrible calamities that would befall nations, kingdoms, and peoples before the Son of Man would come in clouds of great power and glory.

Another statement Mark attributes to the Savior on this same occasion took on new meaning for me. He said: "And the gospel must first be published among all nations." (Mark 13:10.)

Approximately two years ago, the First Presidency of the Church directed the Presiding Bishopric to establish a translation, publishing, and distribution organization, with the charge that Spanish-speaking members of the Church in Mexico, Central America, and South America were to receive the literature and materials of the Church in their own language and that they were to receive them at the same time they were received by the members of the Church in the center stakes.

Shortly thereafter, Portuguese and the languages of western Europe—Finnish, Swedish, Norwegian, Danish, Dutch, German, French, and Italian—were included. And now in recent days, Samoan, Tahitian, and Tongan have been added.

Bishop Vandenbergh asked that I represent the Presiding Bishopric in

carrying out this assignment. During these past two years, many faith-promoting and inspiring events have taken place. May I share some with you.

In approaching such an assignment, one first begins by developing an organization. This involves people. It is my conviction that the Lord has touched the hearts and the lives of men and women in many lands who have been preparing for such a work, and then he has led us to them.

As Brother J. Thomas Fyans, the director of the overall organization, and I have traveled over the world, carrying out our assignment, we have marveled at what has taken place.

We traveled to one distant land, not having an idea as to the course of action that would be necessary. Within two or three hours after meeting with the mission presidents involved, our course of action was as clear as though we had spent weeks of analysis. We were able to appoint a manager and initiate the work within a matter of hours after our arrival.

One of the mission presidents said, "We are ready for a stake in our mission, but it cannot be accomplished until your program is in operation." The program is in operation. The first stake in South America was organized under the direction of Elders Spencer W. Kimball and Franklin D. Richards, May 1, 1966, in Sao Paulo, Brazil.

Within the last few weeks, a similar experience has taken place in another area of the world. Several weeks ago, as we traveled to New Zealand to meet with the mission presidents of the South Pacific, we had no idea as to the means for the solution to the literature problems of the Church in the non-English languages

of the South Sea islands. After meeting only a few hours with Elder Thomas S. Monson, Elder Paul H. Dunn, and the mission presidents, again the course was clear. Now we have a manager in this area, and a building has been leased. The preparatory work to translate the Church literature into Samoan, Tongan, and Tahitian is moving forward at full speed. Of course, all of this is under the direction of the First Presidency and those members of the Twelve responsible for these areas of the world.

As we have met with the translation personnel in the various countries, I have marveled at their unusual talents. Translating is a very exacting work, requiring considerable training and much concentration. Just because someone is familiar with a particular language does not mean he can translate into that language. Each translation applicant is given a thorough test, which he must pass before he can begin to work with us. Many who would like to do this work cannot because they are not sufficiently well trained. There are many words and terms in English that cannot be translated directly into other languages. The translator must have the ability to transfer the author's meaning from one language and culture to another with an absolute minimum of distortion. This is most difficult. It is even difficult sometimes to be sure one understands the author's intent in English.

Take, for instance, the translator who received a Relief Society lesson for translation. In the lesson was a recipe calling for "Chicken of the Sea." Every Relief Society sister knows that "Chicken of the Sea" is a brand of tuna fish—that is, every sister in the United States. The translator checked her encyclopedia and other reference books. She checked the library and university. Finally, in desperation, she translated "Chicken of the Sea" as "hen of the ocean."

Here is what one of our wonderful Danish translators has to say about translating work in the Church:

"I should like to tell you just a fraction of what you ought to know when asked to translate MIA books. You have to be a dancing master, beauty specialist, choir director; and you have to know something about sports and athletics. You should be a chemist or a druggist. You should be an educated musician. You ought to know something about baking, cooking, gardening, arranging of flowers; something about singing, acting, first aid, and puppet shows."

"You have to know as much as possible of Church organizations and of how the different auxiliaries are organized and how they work. In some cases, you will have to call the ministry of education, the airport, the fire

service, a domestic science college, the Olympic games committee, and the inspector of business. You have to know about weights and measures and of the different expressions used by lawyers, and so forth.

"You must know the scriptures, and it is good if you know Shakespeare's works almost by heart, because you will often find quotations or citations without any references. You must be able to know where to find a quotation, if it belongs to the Bible, the Book of Mormon, Doctrine and Covenants, or Pearl of Great Price, and also if it is written by Matthew, John, or Paul."

Another of our translators received the songbook *The Children Sing* to be translated into German. Music is most difficult to translate, and *The Children Sing* is no exception. In this case, however, the translator could not write fast enough to keep up with the flow of words as they came to her. There was no doubt in her mind as to the source of her inspiration.

One example of devotion was manifested in the life of a lovely sister who recently passed away. She had just completed translating the book *Jesus the Christ* into Swedish, her native tongue. Her manuscript was typewritten. This does not seem unusual until we are made aware of the fact that she was almost totally paralyzed and was so crippled that she pressed one key at a time with a rubber-pointed stick. You can imagine the thousands of times this stick held in her gnarled hand had to be depressed on a typewriter key to record the teachings of this book in her native language.

There are many other stories, some humorous, some serious, all examples of devotion and faith.

It might be well to indicate in general the materials to be translated. Of course, the standard works have been translated into many languages. They will be done in others as the First Presidency directs. Other approved books will be translated. Material to appear in the July monthly unified magazine is being worked on today.

The programs that have been correlated for the English-speaking Saints, such as home teaching, family home evening, Melchizedek Priesthood, Aaronic Priesthood, and the Relief Society lessons, will be available in the Latin American and European languages on September 1, 1967, which is the date they will also be introduced in the English language.

Once these materials have been translated, they must be printed and distributed to the officers, teachers, and members of the Church. Six printing and distribution centers have been established to accomplish this phase of the work.

In Copenhagen, Denmark, we are

now prepared to serve Finland, Sweden, Norway, and Denmark. In Liège, Belgium, service is being provided for all French- and Dutch-speaking members of the Church. Frankfurt, Germany, is providing service to the German and Italian members; Sao Paulo, Brazil, to the Portuguese; Mexico City, to the Spanish. Auckland, New Zealand, will soon be in operation, providing services to Samoa, Tonga, and Tahiti.

In each case, we are convinced that special men, with particular training and abilities, have been called. Time after time, I have heard such comments as this: "Now, we finally know why we moved here," or, "I know my training over the years has been to prepare me to accomplish this work." These and many other comments have come from our associates. Most of them have been members of the Church for less than five years.

All of this work is being accomplished under the direction of the First Presidency and the Council of the Twelve. It is possible today because of the great correlation program that is going forth in the Church. I think it would be almost impossible without correlation.

Our associates, both at home and abroad, are motivated by the desire to be anxiously engaged in this great cause, for as we contemplate the 90th Section of the Doctrine and Covenants, 11th verse, we realize the Lord is speaking of our day. He says: "For it shall come to pass in that day, that every man shall hear the fulness of the gospel in his own tongue, and in his own language. . . ."

We feel this work is a literal fulfillment of prophecy. We are deeply grateful for the great privilege of being a small part in making it possible for many thousands to hear the fullness of the gospel in their own language. If I interpret the scriptures correctly, all of this is to the end "that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth." (D&C 65:5.)

It is my witness, my brothers and sisters, that God lives, that Jesus Christ will come again, and that there is much to be done before he comes. In the name of Jesus Christ. Amen. ○

## Loyalty Among All Nations

Henry D. Taylor

Assistant to the Council of the Twelve

● Most persons in the world today are striving for recognition. They want to be respected and have the world look up to them. They would like to feel that they are wanted and needed. They wish to be loved. As strong as this desire is, President McKay has emphasized that there is a virtue that exceeds being loved, when he taught: "To be trusted is a greater compliment than to be loved."

A person in whom trust can be placed is one who must be loyal, steadfast, and dependable. Before he can be loyal to others, he must first be loyal to himself.

Our Heavenly Father has granted man the privilege of making decisions, the right to choose between good and evil; the glorious principle of free agency. A person living a wholesome, clean life may have the Spirit of the Lord in making his choices and decisions. He must remain firm, steadfast, and unwavering in the decisions he has made and considers to be right,

if he would have peace within himself and be loyal to himself. The wise man Shakespeare expressed the thought in these words:

"To thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

(*Hamlet*, Act I, sc. 3.)

Many centuries ago the Lord taught the children of Israel through Moses that if they wished to have their days prolonged upon the earth, they would honor their father and their mother. That was wise counsel, and still applies to us today. In honoring our parents, it is contemplated that we will be obedient and loyal to them.

As the Lord made known to the Church through revelation in the year 1831, he charged the brethren to be loyal to their wives. These are his words: "Thou shalt love thy wife with all thy heart, and shalt cleave unto



her and none else." (D&C 42:22.) Yet there are some who have not followed the counsel of the Lord and who have allowed their affections and loyalties to stray into forbidden paths. Separation, divorce, and heartache have been the result of such disobedience.

Through obedience, we have been privileged to come to this earth and to enjoy the many wonderful opportunities and blessings that come to us here in mortal life. People are born and live in many different lands and countries. The Lord has decreed that we shall be loyal to the country in which we dwell and will abide by the laws of the land, as long as those laws are founded upon just principles. Loyalty to country is an admirable quality.

Upon man has been placed the responsibility of preparing himself, so that he can earn a livelihood for his wife and his family. He may establish his own business and provide work for himself, or he may seek and secure employment from others. As he works he comes to realize the satisfaction and happiness that comes from useful and productive labor. Loyalty to his employer is fundamental to his conscience and peace of mind. One has aptly pointed out: "Loyalty consists in giving faithful allegiance and untiring service to the concern that furnishes you with bread and butter. It consists in working during business hours and after business hours and before business hours for the best interests of your concern. It consists in doing everything within your power to figure out some new idea and some new method that will advance the interests of your employer." Knox 117

A feeling of loyalty may not be apparent immediately. It may take time to develop and strive for, through experiences, the necessary courage to display the kind of loyalty we would hope for.

When the Savior told Peter, one of his beloved associates and companions, that before the night was ended and the cock would crow, he would deny Christ three times, Peter was astonished, and inwardly might have been indignant, as he cried out: "Though I should die with thee, yet will I not deny thee." (Matt. 26:35.) Nevertheless, three times during the long night, as different individuals confronted Peter with the accusation that he was an associate of Jesus, he loudly and emphatically denied any acquaintance with Christ. Just as he uttered his final denial, the cock crowed. Peter then remorsefully recalled the words of Jesus "And he went out, and wept bitterly." (Matt. 26:75.)

From this experience, sad to Peter, he gained courage and throughout the remainder of his life, in spite of persecution and even torture, he was loyal



Excitement was high in Esbjerg, Denmark, as Latter-day Saints listened for first time to general conference in their native tongue.

to the memory of the Savior and his teachings.

Judas Iscariot learned through torment and remorse the bitter lesson that can come from disloyalty, when he betrayed the Master for 30 pieces of silver. Disloyalty to righteousness results in unhappiness.

If loyalty is mis-applied, or even if it is given to an evil cause or person, the result will be evil. Satan and his rebellious hosts are zealous and loyal, but to an evil cause. Ungodlike and unchristianlike communistic forces are active in the world today, attempting to impose their will on others, which is an unrighteous cause. To follow them can bring only sorrow and disaster.

There is also a danger in being over loyal to an individual, rather than to the cause such a one represents. Lyman Wight was a devoted friend and associate of the Prophet Joseph Smith, and when the Prophet was unjustly placed in the dungeon at Liberty Jail, Wight in company with other close friends accompanied Joseph. Following the Prophet's martyrdom, Wight declared: "The only man who can handle me is dead." He became rebellious and unmanageable and refused to follow the leadership of Brigham Young and the Twelve. Finally he led a group of his followers to Texas, where he sank into obscurity and oblivion, while the faithful followers of

the Prophet Joseph, who believed in him, not only as a man and a Prophet, and in the gospel principles he taught, followed his successors, Brigham Young and the Twelve, westward, where Brigham Young and the brethren rose to fame and founded a great commonwealth.

When Joseph was thrust in prison at Carthage, at his side was his ever-loyal and faithful elder brother, Hyrum. Joseph knew and had predicted that his life would not be spared. He had attempted to dissuade Hyrum from accompanying him. But Hyrum, with a strong conviction in his heart that his brother was the Prophet, called by the Lord, loyally insisted on sharing the trials and dangers, even though it would mean the giving of his own life. His love for and allegiance to his younger brother is a heartwarming example of true loyalty. In a tribute paid to them by their associates, it was said: "In life they were not divided, and in death they were not separated." (D&C 135:3.)

Loyalty is a principle of action. One must be loyal to something, a cause, a person, a principle; one must give one's best for that to which one is loyal. But, if one is satisfied to do one's duty only, one is but half loyal. When one, however, is willing to go beyond the call of duty, to go the "second mile," to do more than that for which duty calls, then

one is truly loyal.

As Latter-day Saints we have in the gospel the greatest cause in all the world to which to be loyal. We also have true prophets of God to lead and guide us, and a country that guarantees us the right to be loyal to all of them. Shall we not be true to our sacred trust?

May the Lord bless us as individuals with powers of discernment, that we may make proper decisions, righteous decisions: then, with a display of will power and courage, be loyal to those convictions.

May we be loyal to the country in which we live, to the Church in which

we enjoy membership, its teachings and its leaders. May we love and be loyal to our parents, our husbands, wives, and families. May we be loyal and true to ourselves and the trusts that are placed in us, so that when the question is raised: "Who's on the Lord's side?" we can step forward with confidence, knowing that we have kept the faith, have justified the confidence and trust placed in us, to the end that we will realize the truth and significance of great teaching that "to be trusted is a greater compliment than to be loved," for which I pray in the name of the Lord Jesus Christ. Amen. ○

these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:24-25.)

We acknowledge that in order to obey *all things* whatsoever we are commanded, we must obey the leaders through whom the commands come. In our personal lives we have the Ten Commandments, the 42nd Section of the Doctrine and Covenants, which states again for our day these commandments, the Sermon on the Mount, and the golden text from Micah (Mic. 6:8) to guide us, but in the service of the organized Church we also obey the leaders. And in direct proportion to the degree of that obedience we receive the Spirit of the Holy Ghost to guide us and sustain us. If we can obey this principle, we shall avoid contention in the Church.

This principle is universal in the Church. I have just now returned from a visit to the Tongan Mission located in one group, of many groups, of islands in the far Pacific. The living customs are far different from ours; the culture of the people has taken a different path than has ours. Yet the Saints respond in exactly the same way as we do here. They obey their leaders. On a Sunday one can see them dressed in their lava-lavas, their best shell necklaces over their shoulders, wending their way to sacrament meeting in the branch chapel.

One such chapel is a small building with a thatched roof and meager furniture. There in the tongue of the Tongans the branch president conducts the service. And the members go home uplifted through their obedience to the appointed leader and participation in the ordinance reminding them of their acceptance of Christ. I felt at home among these people, just as much at home as Brother [Gordon B.] Hinckley expressed here sometime ago when he described his visits to the Saints on Taiwan and in Korea and Japan.

I am thankful for the binding force of the priesthood when made active by the obedience of the people to their leaders. We see the same principle in force in this building this very day, and we rejoice at its continuation in the Church.

I desire to make one more statement. Everywhere in Tonga I was asked to convey the love of the Saints to you, President McKay. They have not forgotten the harassment of the Tongan officials years ago when they found excuse to quarantine you on a nearby island, nor have they forgotten your visit with them after the officials released.

We tried to visit Niue Island. The same set of circumstances were there. The sea was rough and the captain would not let us go ashore. We

## The Principle of Obedience

S. Dilworth Young

Of the First Council of the Seventy

● As I travel over the parts of the vineyard of the Lord to which I am assigned, I marvel at the miracle that is the Church.

Each week the faithful gather to hear instruction and to renew the covenant that they made at the time of their baptism and to receive the blessings of the gifts of the Holy Ghost. The men who call them together are the appointed leaders, those called by revelation to lead the flock into righteousness.

I say *appointed* leaders, for in this Church we do not wait for men to exhibit the leadership necessary to preside over a stake, or a mission, or a ward, but call them through the guidance of the Spirit. "This one," whispers the Spirit to the soul of the appointed servant, "is the one to now lead at this time." He is presented to the people for their sustaining vote.

Time after time I have seen the multitude of hands raised. Some doubters have said that the vote is automatic. With this I beg to differ. The unanimity of vote is the sign of the great principle of obedience in action, but this cannot conceal the expression on people's faces. Every conference to which I have gone where this action was taken I have witnessed the approval in the expressions exhibited on the faces of the people. More than once I have heard a deep, rumbling, awesome murmur of approval that has swept through a congregation the moment a name was mentioned, even before the vote was called for. I have seen the smiles and nodding of heads as those in tune with the spirit of the meeting gave more

than the raising of a hand in approbation. It is this expression, given so freely, that heartens the presiding officer and confirms his inspiration.

Undoubtedly there are those present at these conferences who do not feel the whispering of the Spirit, yet they raise their hands in confirmation.

They do more than that, for at the bidding of the newly sustained president—or bishop, as the case may be—they respond to his call and serve faithfully. These may not have been assured that the call came from the Lord, but they are sure that the call came from the servant of the Lord and, for reasons known to themselves, believe that their personal call to service by this new servant came from the Lord. And so it will ever be.

The principle on which this constantly recurring scene is based is found in the great vision given to Abraham and preserved for us, as miraculously almost as the coming forth of the Book of Mormon.

The papyrus containing the vision of Abraham came to Joseph Smith through a series of events that only the guidance of supernatural power could have made possible. The events that brought it about seem natural enough, but they took place at the right moment in history to the right people, with the result that we have knowledge of the vision. I quote from part of it:

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon

talked about your experience in the same situation.

I think I was most moved when we stood in a valley surrounded by cloud-bathed mountains on the edge of a foaming, tumbling stream of clear water in the mountains of Upolu, Samoa. There we read an inscription on a bronze plaque fastened to a monument. It was placed there, it said, in honor of the visit of President McKay to that place, and of the things he had said there. I looked at the school now there in response to President McKay's pledge to the people and could recognize what it is doing to children through their growing years. I do not

imitate the Lord as he is quoted in Genesis, but I could see that it was "good."

President McKay, the people standing there with me asked that I bring to you their love. With theirs I add mine. Someone had to have the vision of the service to be rendered to those people. That it fell to your lot to have it gives me joy. With these people, our brothers of the blood of Israel, I sustain you as a prophet, seer, and revelator, and witness that from Joseph Smith the Prophet until now we have been led by prophets called of God and sustained by the people. In the name of Jesus Christ. Amen. ○

Paul referred to this anointing as he wrote:

"Now he which stablisheth us with you in Christ, and hath anointed us, is God;

"Who hath also sealed us, and given the earnest of the Spirit in our hearts." (2 Cor. 1:21-22.)

Where can such anointings and gifts of the Spirit be obtained? The Lord has revealed it to us in these words:

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid [from the unworthy] from before the world was.

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name." (D&C 124:38-39.)

Such a house of God, called a temple, is defined as: "... a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (D&C 88:119.)

The value, therefore, of having members of the Church qualify themselves by righteous living to receive such great spiritual blessings in the temple of God is obvious.

One of the duties of priesthood leaders is to teach, counsel, and train the members of their quorums and their wives and families, so that they will live worthily enough to be able to receive permission to go into the House of the Lord to receive these ordinances and blessings that lead to family exaltation. In addition, they should be encouraged and counseled to return often to the temple for the spiritual uplift such temple attendance will give those who attend. This, then, requires genealogical activity to identify our kindred dead for whom we can then perform those temple ordinances that will open the doors of exaltation for them also. Each time we return to the temple to do such ordinance work for others, we receive a renewal of that spiritual strengthening which brings us personally closer to our Lord and Savior Jesus Christ.

In checking on the spiritual growth of members of his quorum through attendance at the temple, the priesthood

## Priesthood Responsibility

Theodore M. Burton

Assistant to the Council of the Twelve

● A charge has been given me today to teach the people. What people shall I teach? To teach, I must narrow both subject and class to fit a specific need. Specifically, then, I limit my remarks to the priesthood leaders called by the First Presidency to this annual conference. But priesthood leaders are changed from time to time under inspiration received from God; hence, all brethren receiving the priesthood may prepare themselves for leadership by applying my remarks to themselves.

Since we men need encouragement and assistance from our wives in the performance of our assigned priesthood duties, the sisters should understand the nature of priesthood responsibility and become as Mother Eve, "an help meet" for the man. By the word "meet" is meant a person who is worthy, or of the same ability, quality, and status.

Presidents of every priesthood quorum in the Church of Jesus Christ receive keys of administration for that quorum by which they are authorized to preside over the members thereof. Beginning with the deacons' president and repeated for the president of every quorum, presidents are instructed to sit in council with quorum members, to "teach them their duty, edifying one another, as is given according to the covenants." (D&C 107:85-89.)

A priesthood leader's responsibility, then, is personally to watch over an assigned segment of the Church. "The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

This duty to teach and counsel applies even more specifically to those who are chosen to preside over a quorum of the sons of God who hold the powers of the priesthood.

Limiting my remarks to priesthood leaders requires a limit also to the subject to be taught. When the Apostle John wrote to the saints, he urged them to come out of the darkness of sin into the true light of Jesus Christ. By righteous living they were to qualify themselves to receive added spiritual blessings. He reminded those who had so qualified themselves:

"But ye have an unction [anointing] from the Holy One, and ye know all things [concerning the divinity of Jesus Christ]." (1 John 2:20.) And, he continued:

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2:27.)

We have been told that oil is the sacred symbol of the spirit's operations. This anointing spoken of by John is an actual anointing with oil, which shall teach people the divinity of Jesus Christ and how to live more righteously.



leader is faced with the same problem as in checking on the payment of tithes and offerings, which is a necessary preparation for any spiritual service in the kingdom of God. It is not necessary to know how many times a month a member of his priesthood quorum makes tithing payments. It is not necessary to know how much tithing the member pays, but only to be assured that he is a full tithe payer. If he is, the priesthood leader can express appreciation for his faith and devotion, and the leader can then concentrate his encouragement and teaching on those who need help in understanding this principle and the values of obedience to God.

So in checking on temple attendance, it is important to know that each member of the quorum and his wife understand the principles involved and attend the temple regularly. It is not necessary to know how many times a month the member and his wife have been to the temple, any more than the leader needs to know how much tithing has been paid. His only interest is to know that each man for whom he is personally responsible to the Lord has taken advantage of every spiritual blessing to which that member and his wife are entitled by reason of their faith and righteous living. By patient teaching and continual encouragement the leader can cleanse himself of the blood of responsibility for that individual, as explained by Ezekiel:

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 33:7-9.)

By wickedness, I mean in this instance those who are slothful in taking advantage of opportunities that God has provided for them. This is what the Lord himself said to the Prophet Joseph Smith, when he stated:

"... by this you may know they are under the bondage of sin, because they come not unto me.

"For whoso cometh not unto me is under the bondage of sin." (D&C 84:50-51.) By warning, I mean teaching in meekness and in mildness the advantages of obedience.

To fill this teaching requirement, the priesthood leader can obtain from the bishop the names of quorum members and their wives who have received a recommendation to attend the temple

to perform temple ordinances. To these he can address a simple inquiry in private: "Have you and your wife been to the temple during the past month?" To those who have attended the temple, the priesthood leader can express his appreciation and give them a word of commendation for their offering to the Lord in righteousness.

The leader need neither chide nor rebuke those who failed to take advantage of this glorious opportunity but should encourage them to go to the temple during the current month for the spiritual uplift it will bring. It alerts the leader to the need of checking again at the end of the month to see if that member has caught the vision of this work. If the member and his wife have not gone to the temple by then, the leader knows that the process of teaching and motivation must begin again, and with the help of the home teachers he can begin a program of patient encouragement and teaching that will bring spiritual growth back into their lives.

The major effort must be placed by priesthood leaders and home teachers in a program of teaching that will qualify those not worthy to receive a temple recommendation. Such persons must be taught how to modify their lives so they can find that happiness and joy for which reason man was placed upon the earth to learn.

If we are charged with watching over the Church, the question must remain continually before our eyes: "Have we taught our members unselfishness and service? Are they willing to assist others, both those living

and those dead, to come unto Jesus and receive this anointing of God by which they may receive that grace provided for by the atoning sacrifice of our Lord?"

I am reminded of the words of the Book of Mormon, which is an additional witness for the divinity of Jesus Christ:

"For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do." (2 Ne. 25:23.)

So to priesthood leaders I can say: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D&C 107:99-100.)

In this one thing, then, I urge leaders of the priesthood quorums to take positive action and to realize that no report form, no filled-out slip, no written word can ever take the place of a kind and patient teacher. This teacher loves those he teaches and gives them the warmth of his personal attention, as our Lord gives us through his chosen prophets and apostles, who, I testify by personal knowledge, are men of God.

I testify that God does live, that Jesus is divine, that he rose from the dead and is our living advocate before the Father. I pledge anew my love for Jesus Christ, whom I humbly acknowledge as my Lord and King.

In the name of Jesus Christ. Amen.

## The Reality of the Resurrection

ElRay L. Christiansen

Assistant to the Council of the Twelve

● My brothers and sisters, with you I have been thrilled this day since the moment this conference opened and we heard the outstanding message of our President David O. McKay.

Now in order to meet the demands of the clock, I beg of you to let me "amputate" the first part of my remarks. I hope the hemorrhage is not so great that something will not be left.

Notwithstanding the precious promises made by the Lord as recorded in the scripture, I discover that many people are still in doubt and disbelief and uncertainty as to the reality of

their coming forth in the resurrection. There is nothing more certain than the resurrection of the body; there is nothing more universal than the resurrection. I do not pretend to understand all the complexities of this great event; neither do I know just how the food that I eat is assimilated and transformed, some into bone, some into muscle, some into blood, some into digestive juices. I am not so concerned about the process as I am about the fact.

Amulek, the Nephtie prophet, speaks of a complete and literal restitution. Said he: "The spirit and the body shall

be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time. . . ." (Al. 11:43.)

And our beloved President Joseph Fielding Smith has assured us in these words, that: "Every fundamental part of every body will be restored to its proper place in the resurrection, no matter what may become of the body in death. If it be burned by fire, lost at sea, no matter what. Every fundamental part of it will be restored to its own proper place." (*Answers to Gospel Questions*, Vol. 5, p. 103.) What an enlightening and comforting thought that is.

But what of those who die in infancy? The Prophet Joseph Smith taught that the physical body will develop to its full stature, whether on earth, or in the life hereafter, and he gave assurance that mothers who have laid their children away in infancy may hold them again in their arms, and they will, in due time, develop to their perfect stature. (Joseph F. Smith, *Gospel Doctrine*, pp. 453-455.)

One thing we must keep in mind: all persons will, as a gift of the Redeemer, be raised from mortality to immortality, with perfect bodies, no more subject to aches, or pains, or high blood pressure, or arthritis, or disease, or any kind of physical deformity. But, in order to have the fullness of joy and the fullness of opportunity, and that peace which passeth understanding, and all opportunities in the resurrection—in order to have these blessings, we must earn them through obedience to God and through service to others.

When we are resurrected, I doubt that we will be asked, "How many positions did you hold?" but rather, "How many people did you help?"

Through the justice of God, each of us will receive exactly what he merits. Each will be raised to a condition commensurate with that for which he has qualified himself. The gifts and abilities we have developed here will be restored to us. The knowledge and intelligence we have acquired will continue with us. Our attitudes, our weaknesses, our virtues, our positive attributes will be part of us. Indeed, what we are to be, we are now becoming.

The Book of Mormon teaches that we shall in the resurrection "have a perfect knowledge of all our guilt, and our uncleanness, . . . and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness. . . ." (2 Ne. 9:14.)

In summary, then, God organized our spirits and our bodies and then, in his great wisdom, permitted us to create or shape our future. We are reaping in this life what we have sown in the

preexistence. We shall reap hereafter what we now sow. It was in harmony with this principle that the Prophet Joseph Smith taught the divine truth that "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D&C 130:18-19.)

Therefore, the scriptures assure us that our resurrection shall be according to that glory by which and to which our bodies are quickened.

"Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

"And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness." (D&C 88:29-30.)

And so also with the telestial glory: "And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive,

because they were not willing to enjoy that which they might have received.

"For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (D&C 88:32-33.)

Such, then, is the reality of life after death.

By divine appointment and by his own acceptance, Jesus died that all might live again; and he provided a plan whereby they who will may receive, in addition to life hereafter, honor and joy and satisfaction and happiness in the fullness; where we may, if we will, live in a state of never-ending happiness with those we love. To this I testify, bearing also my witness that God lives, that Jesus is the Christ, that Joseph Smith was the instrument in their hands to restore this great gospel and Church and kingdom, and that David O. McKay is today the Prophet of God as surely as any other prophet ever was.

In the name of Jesus Christ, our Master. Amen. O

Saturday Morning Session, April 8, 1967

## A Challenge From Vietnam

Gordon B. Hinckley

Of the Council of the Twelve

● My brothers and sisters: Since our last conference Elder Marion D. Hanks and I have been in Vietnam and other areas in Southeast Asia. In that troubled part of the world we have had many inspiring and sobering experiences, as we have met with our brethren in the armed forces—not only American, but also a few British and Australian.

Particularly sobering were our meetings in South Vietnam. Our first stop was the great military base at Da Nang. There in the base chapel we were greeted by our brethren, most of whom looked so young. Their automatic rifles were stacked along the rear pews, and they sat in their battle fatigues, many of them with a pistol on the right hip and a knife on the left.

They had come down from the Rock Pile, Marble Mountain, and other hot and deadly places whose names are only words in our newspapers, but which to them are battlegrounds where life is ever so fragile and the smell of death is in the air.

I am not disposed to discuss the

merits of the war, but I would like to say a few things about some of the young men involved in it. We spent an afternoon in Da Nang in religious services that included a memorial for three of their number recently killed in action. Following that we talked with them individually for hours.

It is a sobering experience to converse with a young man who grew up in a quiet country town not far from here, a boy who was sent off to war and who had just come through 42 days of deadly battle. He had seen 68 of his company of 70 killed. He had been sickened by the atrocities inflicted by the enemy on the helpless native population. He, like most of his associates, was not there of his own wish, but in response to an obligation imposed upon him, and, without fanfare or heroics, he was doing his duty honorably as he understood that duty.

I turned to another young man who stood beside him. He was a handsome boy, tall, clean-faced, wholesome in his look. Hoping to relieve the

somber tone of my conversation with the first, I said lightly and half jokingly, "What are you going to do when you go home? Have you ever thought of it?"

A wistful sort of light came into his eyes. "Have I ever thought of it? I think of little else, sir. We're moving north again tomorrow, and if I can last another two months I know exactly what I'm going to do when I go home. I'm going to do three things. First, I'm going back to school and finish my education so that I can earn a living at something worthwhile.

"I'm also going to work in the Church and try to do some good. I've seen how desperately the world needs what the Church has to offer.

"And then I'm going to find me a beautiful girl and marry her forever."

I countered with a question, "Are you worthy of that kind of a girl?"

"I hope so, sir," he said. "It hasn't been easy to walk through this filth. It's been pretty lonely at times. But you know, I couldn't let my folks down. I know what my mother expects. I know what she's saying in her prayers. She'd rather have me come home dead than unclean."

I didn't sleep well that night. For one thing, it was terribly hot and the bed was not comfortable. For another, every few minutes a Phantom Jet would roar overhead. And beyond that was the statement of this young man who was about to go north again to face death.

I don't know whether he lived or died. I am sorry that I do not remember his name. We met and talked with so many and our schedule was so heavy that I do not recall his name or where he was from, but I have not forgotten him. I thought of him when I recently read of the growing multitude of so-called hippies, beatniks, glue-sniffers, goofball addicts, and makers and partakers of LSD. I thought of him when I talked with a school dropout who had come to think it more important to buy an old jalopy than to go on with his education. I thought of him when I talked with two young people, the one a once-beautiful girl and the other a once-handsome young man, who had blighted their lives in walking a sordid trail of immorality.

I would that the Lord would give me the power to say something out of that young marine's words to youth wherever they may be listening, to the young men and women of this challenging generation in this and other lands. He mentioned three things he wanted to do, and then spoke indirectly of another he was already doing. Out of these I would like to formulate a challenge, a series of four challenges to youth. They are based on his statements and on the vital gospel in which



German Saints at Hamburg Ward, Hamburg Stake, give serious attention to Sunday broadcast of general conference, translated in German.

he and I believe. Though these challenges may sound trite and old-fashioned, I hope you will not close your ears to them. All that is old is not necessarily unworthy, as this young man had concluded while walking the lonely jungle patrols of Vietnam. Nor is all that is new necessarily good, as I have concluded while observing young people throwing their lives away in debilitating practices.

I therefore offer you these challenges:

1. That you prepare for usefulness.
2. That you serve with faith.
3. That you walk in virtue.
4. That you marry for eternity.

The first: *Preparation for usefulness.*

If ever there was a gospel, it is the gospel of work. Jehovah established the law when he declared, "In the sweat of thy face shalt thou eat bread. . . ." (Gen. 3:19.)

Without labor there is neither wealth, nor comfort, nor progress. It was said of old, ". . . the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." (Prov. 23:21.)

We are commemorating this year the hundredth anniversary of the completion of this great Tabernacle in which we meet today. Not long before his death the late President John F. Kennedy spoke from this podium, as had many of his predecessors. At the

conclusion of his address, the Tabernacle Choir sang with a majesty it has never excelled, "Mine eyes have seen the glory of the coming of the Lord. . . His truth is marching on."

As the sound rolled through this historic house, touching the emotions of everyone here assembled, I felt a catch in my throat and a tingle in my spine, not alone for the presence in this building of the chief executive of the nation, not alone for the magnificent music of this choir, but more especially for the quiet men of faith and vision who a century ago laid the stone of the great buttresses which form the walls that encircle us and support the roof that shelters us. They were people possessed of a dream of destiny. This is their handiwork, prayerfully wrought. Notwithstanding the fact that they were largely isolated in this desert land, notwithstanding the fact that they erected this before ever the railroad came to this part of this country, they built with an excellence unsurpassed in our time. They possessed the skill, they nurtured the dream, and they labored with devotion to make this magnificent structure a reality.

Today one need not look far in this or other lands to witness a growing tendency toward superficiality and irresponsibility.

I hope that all who are within the sound of my voice, and particularly





Members of the Church in Sunderland Stake, England, enter stake center to hear direct-wire broadcast of general conference.

the youth, will see in this great and sacred structure an example of the fruits of excellence. I do not expect that all shall pursue academic training. But I would hope that all would seek to develop skills and abilities with which to make a contribution to the world in which they live. For the century during which this tabernacle has been an assembly place for our people, there has gone forth from this pulpit the counsel of wise and inspired men to each new generation to secure that preparation which will make them useful to society, bring satisfaction to their lives, assure their families the comforts and graces which alone come of effort, and dignify their divine inheritance as sons and daughters of God.

Now to the second item suggested by my young friend in Vietnam—to labor to help build the kingdom of God. To all I say, *Serve with faith*. The world so much needs young men and women who love the Lord and who will work to build his kingdom.

A night or two ago I received a phone call from an officer just returned from Vietnam. He had hoped to be here today. I was with him during the time we were there. I heard him speak of his reluctance to go to Asia. It was not easy to leave his wife and seven children, including triplet sons three years of age. "But," he said, "I resolved I would give the Air Force the best I

had, and I would try to help my brethren in the Church."

He went on to say quietly but earnestly, "I think I have done a better work here than I have ever done before in my life."

I can bear witness to the great good he has done. Not only has he been highly honored by his government and by the government of South Vietnam; his good example and his faithful service under difficult circumstances have brought religious activity into the lives of hundreds of men. I have heard many of these testify of the vast good that has come to them, of the great strength they have gained from such activity in the Church.

To young people everywhere I should like to say that you need the Church, and the Church needs you. There is no better association than that with other young men and women of faith who recognize God as their Eternal Father and Jesus Christ as the living Savior of the world.

That association will give you strength. It will give you companionship. It will challenge your abilities. It will afford you opportunity for growth. In The Church of Jesus Christ of Latter-day Saints there is office and responsibility for all.

I have seen backward men become giants as they served in the work of the Lord. The cause of Christ does not need critics; it needs workers. And to

restate an old quotation, "Whether you think you can, or whether you think you can't, you're right."

To those of this generation the Lord has said: "... be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

"Behold, the Lord requireth the heart and a willing mind. . . ." (D&C 64:33-34.)

That, my young friends, is the substance of the matter: "the Lord requireth a heart and a willing mind."

And now to the third challenge: *Walk in virtue*.

I commend to you the stirring and inspirational message from President McKay at the opening session of this conference. In behalf of the vast audience who did not hear that message, I should like to read a paragraph from this man whom we sustain as Prophet:

"In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to parents especially, and to my fellow teachers, both in and out of the Church, to teach youth to keep their souls unmarred and unsullied from this and other debasing sins, the consequences of which will smite and haunt them intimately until their conscience is seared and their character becomes sordid. A chaste, not a profligate, life is the source of virile manhood. The test of true womanhood comes when the woman stands innocent at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood. It is the most vital part of the foundation of a happy married life, and is the source of strength and perpetuity of the race."

To which I wish to add a divine promise uttered long ago by the Savior of the world, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

And now finally: *Marry for eternity*.

My young friend in Vietnam was not simply indulging a romantic dream when he said he planned to return and find a beautiful girl and marry her forever.

One of the distinguishing features of The Church of Jesus Christ of Latter-day Saints is a belief in the divine nature of the family as an institution ordained of God. Here center the most sacred of all human relationships. Life is eternal. Love is eternal. And God our Eternal Father designed and has made it possible that our families shall be eternal.

In that great colloquy between the apostles and the Christ wherein the Savior asked, "Whom say ye that I am?" and Peter answered, "Thou art the Christ, the Son of the living God,"

Jesus went on to say, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven. . . ." (See Matt. 16:19.)

That same priesthood authority has been restored to earth by this same Peter, and it is exercised today in the temples of this Church. Those who kneel at the altars in these holy houses are not joined only until death. They are sealed for all eternity as families.

On Monday I shall be with a wonderful couple who have come all the way from Korea to enter the temple that stands a few feet to the east of us, there to be joined together for time

and for eternity under the authority of the Holy Priesthood. Their faith, like the faith of that young marine in Southeast Asia, is such that no sacrifice is too great, no cost too high to bind together forever those whom they love most.

I give you my witness and my testimony that this authority is among us today. I give you my witness that God our Eternal Father lives and that Jesus is the Christ. I invoke upon you, my choice young friends, the choice blessings of heaven as you go forward with your lives, that you may choose those values that are enduring, in the name of Jesus Christ. Amen. o

## "Come, Follow Me"

Thomas S. Monson

Of the Council of the Twelve

● To the east and a little south from where we are now meeting, marking the entrance to the valley of the Great Salt Lake, standing as a sentinel pointing the way, is located "This Is the Place" monument. Here we see featured Brigham Young, his back turned to the privations, hardships, and struggles of the long desert way, his outstretched arm pointing to the valley of precious promise.

Miles that once took months are now traveled in minutes. The many hundreds of thousands of visitors who each year pause at the monument tingle with the spirit of pioneer tradition. Such tradition reaches its high point on Pioneer Day, July 24 of each year. A grateful posterity sets aside the busy cares of our fast-moving world and reflects for a moment on the everlasting principles that helped to guide those noble pioneers to their promised land.

That first trek of 1847, organized and led by Brigham Young, is described by historians as one of the great epics of United States history. Mormon pioneers by the hundreds suffered and died from disease, exposure, or starvation. There were some who, lacking wagons and teams, literally walked the 1,300 miles across the plains and through the mountains, pushing and pulling handcarts. In these groups, one in six perished.

For many the journey didn't begin at Nauvoo, Kirtland, Far West, or New York, but rather in distant England, Scotland, Scandinavia, and Germany. Tiny children could not fully comprehend nor understand the dynamic faith that motivated their parents to leave behind family, friends,

comfort, and security. A little one might inquiringly ask, "Mommy, why are we leaving home? Where are we going?"

"Come along, precious one; we're going to Zion, the city of our God."

Between the safety of home and the promise of Zion stood the angry and treacherous waters of the mighty Atlantic. Who can recount the fear that gripped the human heart during those perilous crossings? Prompted by the silent whisperings of the Spirit, sustained by a simple, yet abiding faith, they trusted in their God and set sail on their journey. Europe was behind, America ahead.

On board one of those overcrowded and creaking vessels of yesteryear were my great grandparents, their tiny family, and a few meager possessions. The waves were so high, the voyage so long, the quarters so cramped. Tiny Mary had always been frail, but now, with the passage of each day, her anxious mother knew the little one was becoming especially weak. She had taken seriously ill. No neighborhood drugstore. No family doctor. No modern hospital. Just the steady roll of the tired, old ship. Day after day worried parents peered for land, but there was no land. Now Mary could not stand. Lips that were too weak to speak just trembled with silent but eloquently expressed wonderment. The end drew near. Little Mary peacefully passed beyond this veil of tears.

As the family and friends gathered on the open deck, the ship's captain directed the service, and that precious, ever-so-small body, placed tenderly in a tear-stained canvas, was committed to

the angry sea. Strong father, in emotion-choked tones, comforted grieving mother, repeating, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. We'll see our Mary again!"

Such scenes were not uncommon. Tombstones of sage and rock marked tiny graves the entire route from Nauvoo to Salt Lake City. Such was the price some pioneers paid. Their bodies are buried in peace, but their names live on evermore.

Tired oxen lumbered, wagon wheels creaked, brave men toiled, war drums sounded, and coyotes howled. Our faith-inspired and storm-driven ancestors pressed on. They, too, had their cloud by day and pillar of fire by night.

Often they sang:

"Come, come ye Saints, no toil nor labor fear;  
But with joy wend your way.  
Though hard to you this journey may appear,  
Grace shall be as your day. . . .

"All is well. All is well."  
(Hymns, 13.)

These pioneers remembered the words of the Lord: "My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion. . . ." (D&C 136:31.)

As the long, painful struggle approached its welcomed end, a jubilant spirit filled each heart. Tired feet and weary bodies somehow found new strength.

Time-marked pages of a dusty pioneer journal speak movingly to us: "We bowed ourselves down in humble prayer to Almighty God with hearts full of thanksgiving to Him, and dedicated this land unto Him for the dwelling place of His people."

All struggle had not ceased; privation and hardship had not disappeared. Mrs. Rebecca Riter describes Christmas Day in 1847 in the valley of the Great Salt Lake: "The winter was cold. Christmas came and the children were hungry. I had brought a peck of wheat across the plains and hid it under a pile of wood. I thought I would cook a handful of wheat for the baby. Then I thought how we would need wheat for seed in the spring, so I left it alone."

The crude homes were described by a small boy in these terms: "There was no window of any kind whatever in our house. Neither was there a door. My mother hung up an old quilt, which served as a door for the first winter. This was our bedroom, our parlor, our sitting room, our kitchen, our sleeping room, everything in this room of about 12 x 16 feet. How in the world we all got along in it I do not know. I

recollect that my dear old mother stated that no queen who ever entered her palace was ever more happy or proud of shelter and the blessings of the Lord than was she when she entered that completed dugout."

Such were the trials, the hardships, struggles, and heartaches of a former day. They were met with resolute courage and an abiding faith in a living God. The words of their Prophet leader provided their pledge: "And this shall be our covenant—that we will walk in all the ordinances of the Lord." (D&C 136:4.)

The passage of time dims our memories and diminishes our appreciation for those who walked the path of pain, leaving behind a tear-marked trail of nameless graves. But what of today's challenge? Are there no rocky roads to travel, no rugged mountains to climb, chasms to cross, trails to blaze, or rivers to ford? Or is there a very present need for that pioneer spirit to guide us away from the dangers that threaten to engulf us and lead us rather to a Zion of safety?

In the two decades since the end of World War II standards of morality have lowered and lowered. Today we have more people in jail, in reformatories, on probation, and in trouble than ever before. From the padded expense account to grand larceny, from petty crimes to crimes of passion, the figures are higher than ever and going higher. Crime spirals upward! Decency careens downward! Many are on a giant roller coaster of disaster, seeking the thrills of the moment while sacrificing the joys of eternity. We conquer space but cannot control self. Thus we forfeit peace.

Can we somehow muster the courage, that steadfastness of purpose, that characterized the pioneers of a former generation? Can you and I, in actual fact, be pioneers today? The dictionary defines a pioneer as "*one who goes before, showing others the way to follow.*" Oh, how the world needs such pioneers today!

We forget how the Greeks and Romans prevailed magnificently in a barbaric world and how that triumph ended, how a slackness and softness finally came over them to their ruin. In the end, more than they wanted freedom, they wanted security, a comfortable life; and they lost all—security and comfort and freedom. From the confusion of our modern world, sincere persons searchingly ask themselves: "To whom shall we listen? Whom shall we follow? Whom shall we serve?"

Today, chronic strife even permeates the personal province of the Prince of Peace. Contention thrives where taught he who declared, "... contention is not of me, but is of the devil. ..." (3 Ne. 11:29.) However,

when we have ears that truly hear, we will be mindful of the echo from Capernaum's past. Here multitudes crowded around Jesus, bringing the sick to be healed; a palsied man picked up his bed and walked, and a Roman centurion's faith restored his servant's health. Many turn away from our Elder Brother, who said, "I am the way, the truth and the life" and rather follow

blindly after that Pied Piper of sin who would lead us down the slippery slopes to our own destruction. He cunningly calls to troubled youth in truly tempting tones: "Just this once won't matter." "Everyone is doing it." "Don't be old-fashioned."

Thank God for the spirit expressed by one youth who saw through Satan's deceit and boldly declared: "I am old-



Richard L. Evans

## The Spoken Word

### On the Fringe

**I**n thumbing through some commonplace words we find the word "*fringe*," and we find it thus in part defined as "an ornamental border . . ." or "something resembling a fringe; . . . as the outer fringe of a crowd." No doubt there are fringes in almost everything; but as to actual performance, fringe doesn't seem to play a very important part. It is there. It may look well—but it is only on the edge. And that in part describes people who are "on the fringe," as well as the fringe on fabrics. Families have their fringe. Clubs and committees have their fringe. Communities and countries have their fringe. Churches have their fringe. Every organization, every institution has its fringe of those who hang out on the edge. They aren't altogether in or altogether out. They claim to be part of the picture when there is something good going on but refuse to be part of the picture when there are obligations to be borne. They want the advantage of citizenship without assuming their full share of service. They want the privileges of membership without meeting their due measure of obligations. They want the love and loyalty of the family without carrying their full share of the family load. They want the blessings and benefits of the Church without conformance or service or support. They want the freedom, peace, and protection and prosperity of the country without giving full loyalty or allegiance. Surely there is some stigma in just staying on the edge and never quite being part of the picture. And one wonders how much patience the Judge and Father of us all will have with those who choose to live their lives on the fringe, without becoming a real functional part of the fabric. The larger blessings and promises of life (as well, indeed, as lesser ones) are predicated upon performance, upon participation, upon the doing of the thing, upon the living of the law, and when we do what we should, we shall somehow, somewhere, receive the promised reward. But if willingly we fail to perform, if willingly we are found on the fringe, if we cannot quite be counted in or out, we shall fall far short of the compensations that come to those who can be counted on.

\* "The Spoken Word" from Temple

Square, presented over KSL and the Columbia Broadcasting System March 19, 1967. Copyright 1967.



fashioned enough to believe in God, to believe in the dignity and potential of his creature, man; and I am realistic, not idealistic, enough to know that I am not alone in these feelings." (*Look*, January 12, 1965.)

President David O. McKay paid faithful youth the highest compliment when he recently said: "There has never been a time when we had greater reason to be proud of our young people than at present."

The unsatisfied yearnings of the soul will not be met by a never-ending quest for joy midst the thrills of sensation and vice. Vice never leads to virtue. Hate never points to love. Cowardice never reflects courage. Doubt never inspires faith.

It is not difficult to withstand the mockings and unsavory remarks of foolish ones who would ridicule chastity, honesty, and obedience to God's commands. The world has ever belittled adherence to principle. Times change. Practices persist. When Noah was instructed to build an ark, the foolish populace looked at the cloudless sky, then scoffed and jeered—until the rain came.

In the Western Hemisphere, those long centuries ago, people doubted, disputed, and disobeyed until the fire consumed Zarahemla, the earth covered Moronihah, and water engulfed the land of Moroni. Jeering, mocking, ribaldry, and sin were no more. They had been replaced by sullen silence, dense darkness. The patience of God had expired, his timetable fulfilled.

Must we learn such costly lessons

over and over again? When we fail to profit from the experiences of the past, we are doomed to repeat them with all their heartache, suffering, and anguish. Haven't we the wisdom to obey him who designed the plan of salvation—rather than that serpent who despised its beauty?

In the words of the poet, "Wouldst thou be gathered to Christ's chosen flock, shun the broad way too easily explored, And let thy path be hewn out of the rock, The living rock of God's eternal word." (William Wordsworth.)

Can we not follow the Prince of Peace, that pioneer who literally showed the way for others to follow? His divine plan can save us from the Babylons of sin, complacency, and error. His example points the way. When faced with temptation, he shunned it. When offered the world, he declined it. When asked for his life, he gave it!

"Come, follow me," the Savior said, Then let us in his footsteps tread, For thus alone can we be one With God's own loved, begotten Son.

"For thrones, dominions, kingdoms, powers, And glory great and bliss are ours If we, throughout eternity, Obey his words, 'Come, follow me.'" (*Hymns*, 14.)

Now is the time. This is the place. May we follow him, I pray in the name of Jesus Christ. Amen. ○

rested on these founders as they drafted that great document for governing men, the Constitution of the United States. Like the Ten Commandments, the truths on which the Constitution was based were timeless; and also, as with the Decalogue, the hand of the Lord was in it. They filled their mission well. From them we were endowed with a legacy of liberty—a constitutional republic.

But today the Christian constitutionalist mourns for his country. He sees the spiritual and political faith of his fathers betrayed by wolves in sheep's clothing. He sees the forces of evil increasing in strength and momentum under the leadership of Satan, the archenemy of freedom. He sees the wicked honored and the valiant abused. He senses that his own generation faces Gethsemanes and Valley Forges that may yet rival or surpass the trials of the early apostles and the men of '76. And this gives him cause to reflect on the most basic of fundamentals, the reason for our existence. Once we understand the fundamental purpose for mortality, we may more easily chart a correct course in the perilous seas that are engulfing our nation.

This life is a probation: a probation in which you and I prove our mettle, a probation that has eternal consequences for each of us. And now is our time and season—as every generation has had theirs—to learn our duties and to do them.

The Lord has so arranged things in this life that men are free agents unto themselves to do good or evil. The Lord allows men to only go so far, but the latitude is great enough that some men promote much wickedness and other men much righteousness.

Clearly, there would be little trial of faith if we received our full reward immediately for every goodly deed, or immediate retribution for every sin. But that there will be an eventual reckoning for each, there is no question.

The Lord is displeased with wickedness, and he will help those who oppose it. But he has given all of us freedom to choose, while reserving for himself our final judgment. And herein lies the hope of all Christian constitutionalists. Why?

Because the fight for freedom is God's fight. For free agency is an eternal principle. It existed before this world was formed; it will exist forever. Some men may succeed in denying some aspects of this God-given freedom to their fellowmen, but their success is temporary. Freedom is a law of God, an eternal law. And, like any of God's laws, men cannot break it with impunity. They can only break themselves upon it. So when a man stands for freedom, he

## Prepare, Then Fear Not

Ezra Taft Benson

Of the Council of the Twelve

● My beloved brothers and sisters—all children of the same Father, in the spirit: Humbly and gratefully I address you, with a prayer that what I say will be pleasing to the Lord.

Nearly two thousand years ago a perfect man walked the earth: Jesus the Christ. He was the son of a heavenly father and an earthly mother. He is the God of this world, under the Father. He taught men truth, that they might be free. His example and precepts provide the great standard, the only sure way, for all mankind. He became the first and only one who had the power to reunite his body with his spirit after death. By his power all men who have died shall be resur-

rected. Before him one day we all must stand to be judged by his laws. He lives today and in the not too distant future shall return, in triumph, to subdue his enemies, to reward men according to their deeds, and to assume his rightful role to rule and reign in righteousness over the entire earth.

Nearly two hundred years ago, some inspired men walked this land of America—not perfect men, but men raised up by the Perfect Man to perform a great work. Foreordained were they, to lay the foundation of this republic, the Lord's base of operations in these latter days. Blessed by the Almighty in their struggle for liberty and independence, the power of heaven



At Haag am Hausruck Branch in Austria, Latter-day Saints hear Sunday broadcast of general conference.

stands with God. And as long as he stands for freedom, he stands with God. Therefore, any man will be eternally vindicated and rewarded who stands for freedom.

Men receive blessings by obedience to God's laws, and without obedience there is no blessing. Before the final triumphal return of the Lord, the question as to whether we may save our constitutional republic is simply based on two factors: the number of patriots and the extent of their obedience.

That the Lord desires to save this nation that he raised up, there is no doubt. But that he leaves it up to us, with his help, is the awful reality.

There is a time and season for all righteous things, and many of life's failures arise when men neither take the time nor find the season to perform their eternal duties. What, then, in this time and season may best equip us to save our Christian constitutional legacy, while at the same time rescuing our own souls? May I humbly submit six suggestions:

1. **Spirituality.** In the Book of Mormon, sacred to me as scripture, the Lord states that America is a land choice above all others and that it shall remain free so long as the inhabitants worship the God of the land, Jesus Christ.

Certainly spirituality is the foundation upon which any battle against sin and tyranny must be waged. And

because this is basically the struggle of the forces of Christ versus Antichrist, it is imperative that our people be in tune with the supreme leader of freedom, the Lord our God. And men only stay in tune when their lives are in harmony with God, for apart from God we cannot succeed, but as a partner with God, we cannot fail. We must be in the amoral and immoral world, but not of it.

2. **Balance.** We have many responsibilities, and one cannot expect the full blessings of a kind Providence if he neglects any major duty.

A man has duties to his church, his home, his country, and his profession or job.

**Duty to Church**—Each man, in communication with God, must determine his responsibility to the Church. This becomes a serious consideration in a day when many pulpits are being turned into pipelines of collectivist propaganda, preaching the social gospel and denying basic principles of salvation. The least any Christian can do is to study daily the word of the Lord and seek divine aid through daily prayer. We invite all men to examine prayerfully The Church of Jesus Christ of Latter-day Saints—the Mormon Church—which I testify is the Church of Christ, restored to the earth and led today by a prophet of God.

**Duty to home**—Fathers, you cannot delegate your duty as the head of the

home. Mothers, train up your children in righteousness; do not attempt to save the world and thus let your own fireside fall apart. For many years now the Mormon Church has advised parents to set aside one night a week when the family meets together for an evening at home. At this time family goals and duties are discussed, spiritual guidance given, and recreation enjoyed. To this end the Church has published and distributes, free of charge, a home evening manual with helpful suggestions for each week's activities.

The duty of parents is to be of help to each other and to their children; then comes their duty to their neighbors, community, nation, and world, in that order. The home is the rock foundation, the cornerstone of civilization. No nation will ever rise above its homes. A modern prophet declares that: "No other success can compensate for failure in the home." (President David O. McKay, *The Improvement Era*, June 1964, p. 445.)

**Duty to country**—No one can delegate his duty to preserve his freedom, for the price of liberty is still eternal vigilance. There are now thousands of businessmen behind the Iron Curtain who, if they had their lives to live over, would balance their time more judiciously and give more devotion to their civic responsibilities. An ounce of energy in the preservation of freedom is worth a ton of effort to get it back once it is lost.

**Duty to job**—Every man should provide the necessities of food, clothing, and shelter for his family. As Paul wrote to Timothy:

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.)

Indolence invites the benevolent straightjacket of the character-destroying welfare state. But a man pays too high a price for worldly success if in his climb to prominence he sacrifices his spiritual, home, and civic responsibilities. How a person should apportion his time among his several duties requires good judgment and is a matter over which each should invite divine assistance.

3. **Courageous action.** I believe that, while we should ask the Lord's blessings on all our doings and should never do anything upon which we cannot ask his blessings, we should not expect the Lord to do for us what we can do for ourselves. I believe in faith and works, and that the Lord will bless more fully the man who works for what he prays for than he will the man who only prays.

Today you cannot effectively fight for freedom and not be attacked, and



those who think they can be deceiving themselves. While I do not believe in stepping out of the path of duty to pick up a cross I do not need, a man is a coward who refuses to pick up a cross that clearly lies within his path.

A man must not only stand for the right principles, but he must also fight for them. Those who fight for principle can be proud of the friends they've gained and the enemies they've earned.

4. *Education.* We must each of us do our homework. "My people are destroyed," said Hosea, "for lack of knowledge. . . ." (Hos. 4:6.) We must be wise as serpents; for, as the Apostle Paul said, we wrestle "against the rulers of the darkness . . . against spiritual wickedness in high places." (Eph. 6:12.)

We are going through the greatest, most insidious propaganda campaign of all time. Even the character-destroying "credibility gap" seems to be gaining respectability. We cannot believe all we read, and what we can believe is not all of the same value. We must sift. We must learn by study and prayer.

Study the scriptures and study the mortals who have been most consistently accurate about the most important things. When your freedom and your eternal welfare are at stake, your information *must* be accurate.

5. *Health.* To meet and beat the enemy will require clear heads and strong bodies. Hearts and hands grow strong, based on what they are fed. Let us take into our body and soul only those things that will make us more effective instruments. We need all the physical, mental, and moral power we can get.

Righteous concern about conditions is commendable when it leads to constructive action. But undue worry is debilitating. When we have done what we can do, then let's leave the rest to God.

Man needs beneficial recreation, a change of pace that refreshes him for heavy tasks ahead. Man also must take time to meditate, to sweep the cobwebs from his mind, so that he might get a more firm grip on the truth and spend less time chasing phantoms and dallying in projects of lesser worth.

Clean hearts and healthful food, exercise, early sleep and fresh air, wholesome recreation and meditation, combined with optimism that comes from fighting for the right and knowing you'll eventually win for keeps—this is the tonic every true Christian patriot needs and deserves.

6. *Be Prepared.* We have a duty to survive, not only spiritually but also physically. Not survival at the cost of principles, for this is the surest way to defeat—but a survival that comes



Saints of the South German Mission, Munich, Germany, hurry to chapel where general conference will be heard via direct wire.

from intelligent preparation. We face days ahead that will test the moral and physical sinews of all of us.

The scriptural parable of the five wise and the five foolish virgins is a reminder that one can wait too long before he attempts to get his spiritual and temporal house in order. Are we prepared?

A man should not only be prepared to protect himself physically, but he should also have on hand sufficient supplies to sustain himself and his family in an emergency. For many years the leaders of the Mormon Church have recommended, with instructions, that every family have on hand at least a year's supply of basic food, clothing, fuel (where possible), and provision for shelter. This has been most helpful to families suffering temporary reverses. It can and will be useful in many circumstances in the days ahead. We also need to get out of financial bondage, to be debt free.

Now these suggestions regarding spirituality, balance, courageous action, education, health, and preparation are given not only to help equip one for the freedom struggle, but also to help equip one for eternal life.

Those who hesitate to get into this fight because it is controversial fail to realize that life's decisions should be based on principles, not on Gallup polls.

There were men at Valley Forge

who weren't sure how the revolution would end, but they were in a much better position to save their own souls and their country than those timid men whose major concern was deciding which side was going to win, or how to avoid controversy.

The basic purpose of life is to prove ourselves, not to be with the majority when it is wrong. Those who hesitate to get into the fight for freedom because they're not sure if we're going to win fail to realize that we will win in the long run, and for good.

Time is on the side of truth, and truth is eternal. Those who are fighting against freedom and other eternal principles of right may feel confident now, but they are shortsighted.

This is still God's world. The forces of evil, working through some mortals, have made a mess of a good part of it. But it is still God's world. In due time when each of us has had a chance to prove himself—including whether or not we are going to stand up for freedom—God will interject himself, and the final and eternal victory shall be for free agency. And then shall those weak-willed souls on the sidelines and those who took the wrong but temporarily popular course lament their decisions.

Let us get about our business, for any Christian constitutionalist who retreats from this battle jeopardizes his life here and hereafter. Seldom has



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so much responsibility hung on so few, so heavily; but our numbers are increasing, and we who have been warned have a responsibility to warn our neighbor.

To his disciples, the Lord said that they should be of good cheer, for he had overcome the world—and so he had. And so can we, if we are allied with him. Time is on the side of truth, and the wave of the future is freedom. There is no question of the eventual, final, and lasting triumph of righteousness. The major question for each of us is what part will we play in helping to bring it to pass.

This is a glorious hour in which to live. Generations past and future will mark well our response to our awesome duty. There is a reason why we have been born in this day. Ours is the task to try to live and perpetuate the principles of the Christ and the Constitution in the face of tremendous odds. May we, with God's help, have strength for the battle and fill our mission in honor for God, family, and country.

The Lord declared that "if ye are prepared ye shall not fear." (D&C 38:30). May we prepare, then fear not, I humbly pray in the name of Jesus Christ. Amen.

Saturday Afternoon Session, April 8, 1967

## The Mistletoe

Spencer W. Kimball

Of the Council of the Twelve

● My beloved brothers and sisters and especially the youth: The song "O My Father" has been traditional in the Kimball family since I was an infant. My grandfather, Heber C. Kimball, was buried, I believe, from this Tabernacle and it was sung then. It was beautifully sung today. I think I have never heard it sung more reverently.

In his impressive opening sermon on Thursday, President David O. McKay spoke with feeling of "the threatening dangers that are clearly on the horizon," and he sounded a warning to young people who "in their yearning for a good time are often tempted to indulge in the things that appeal to the baser side of humanity."

This world of youth is full of temptations and snares and booby traps. It is not wholly different from earlier worlds, but these problems to solve and situations to meet seem to be accentuated.

There are the usual rebellions and temptations of the ages; but today, the urges manifest themselves in new forms. The car with its privacy and possible distances has multiplied the possibilities of evil. The revolution on the campus has unleashed new demands for the so-called freedoms of thought and of action. There are marches and riots against restraint and limitation.

Many youth have exhausted the usual pleasures that seemed to satisfy their predecessors; and now, in their boredom, they demand new experiences they call "kicks," which often run into hazardous, immoral, indecent activities, bringing destruction to body and mind and soul.

The so-called "new morality" is but the old immorality in a new setting, except perhaps less restrained, less inhibited. Freedom of sex, freedom to drink and smoke, and freedom to rebel and march—all come into the picture. Such evils as glue sniffing and LSD are taking their toll, and narcotics are introduced by dope pushers to unsuspecting youth. Mugging, brutality, and many other aberrations—all come in turn supposedly to relieve boredom as new "kicks." All these and more fester themselves like a leech upon unprotected folks, later to become the tyrannical master. The simple experiment becomes a complex habit; the embryo becomes a giant; the little innovation becomes a dictator; and the person becomes the slave with a ring in his nose. The so-called freedom becomes abject slavery.

I am happy that the great majority of our youth are stalwart; but realizing that evil is everywhere present and the evil one eager to tempt our finest youth, we are obligated to broadcast a warning to those who will listen.

As an example of the increasing pressures of youth to fall prey to the sins of the world, we quote the statement of Wallace Sterling, president of Leland Stanford University. He says that "since May, students over 21 have been allowed to drink alcoholic beverages in campus residences. . . . A five-year study of student development at Stanford has shown that for more than three out of four students, drinking is well established . . . even at the time they enter Stanford and . . . is apparently sanctioned by their peers, their

parents, and society." (*School and Society*, October 29, 1966.)

Paul warns against the "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

Many fine young persons have been trapped by evil, little realizing that they are in danger—like standing on a crumbling ledge.

I am indebted to my good friend, Jim Smith, formerly of central Arizona, who told me the following story:

"Long years ago when I was a little boy and rode the range with the men, tending the cattle and helping with the roundup, I used to look forward to the 'rest stop' under the wide spreading branches of a most beautiful tree on Ash Creek.

"How we used to enjoy it and admire it with its uniform shape and its thick green foliage! How we came to look forward to it, depend on it, and almost love it as we came to think of it as our very own, having been planted there for our comfort and to satisfy our needs.

"Its green coolness was a haven of protection for the birds that made their nests in its branches and perched upon the outer twigs for their chorus rehearsals.

"The cattle sought out its cool shade and the soft, pulverized, unrocky ground under it for their afternoon relaxation.

"And we thirsty cowboys always made a stop to get a cool drink from the canteen, perhaps to play mumble-peg for a few minutes, and to stretch our tired, cramped limbs for a few moments as we rested from the hot summer Arizona sun.

"As we lay on the soft cool earth on our backs and looked up into the tree, we saw high in one of the limbs a little sprig of mistletoe. It stood out in contrast from the gray leafage of the tree and was not unattractive in its dark green dress with its little whitish berries.

"I imagined I could hear the gigantic tree saying to the little mistletoe, 'Ha! little friend! Welcome to stay with me. In my great strength, I can easily spare you a little of my sap, which I create from the sun and air and the water under the creek bed. There is plenty for all, and you in your smallness can do me no harm!'"

My friend Smith continues:

"Years later when I was a man, I again came up Ash Creek, again driving cattle. Imagine my consternation and sadness to find the beautiful tree of my adoration dry and dead, its long jagged branches reaching high like the bony fingers of a skeleton. Not even an uninhabited bird nest graced its forks, no cattle lazed under its branches, no foliage covered its grim

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Sister Lola Eastman listens to conference at a grocery store in Woodruff, Utah.

nakedness, and no welcome was there to traveler or cowboy to take shelter under its nude wretchedness, and already its limbs were being hacked away by woodcutters.

"The infinitely beautiful tree of my youth was now the ugliest tree on Ash Creek."

In seeking for the cause of such devastation, I saw hanging from the limbs of the tree great clusters of mistletoe—the parasite of the tree. The translucent glutinous berries perhaps had been carried by a bird or the wind. The stickiness of the berry served to attach it to the tree limb or host plant until germination was complete, the little sprout always turning toward the point of attachment.

And as I pondered, this thought came to me: Who would ever dream that a sticky little white mistletoe berry would overpower and kill a huge, beautiful tree? How like the little mistletoe is the first cigarette or first drink! How like this predatory plant is the first lie or dishonest act! How like this parasitic growth is the first crime, the first immoral act!

This particular group of youth little dreamed that an insignificant little bottle could finally destroy a mighty soul. It was for kicks, they said, that they took the alcoholic beverage with them to the party. They felt they had proved they were mature and not

"chicken." Future parties and associations seemed to be weak without it. It came to be a regular thing, a lift from boredom, and an escape from depressions, a hideout from problems.

How could these young people know except through advice and counsel from others that the bottle was a demon, that it would become master, that like the mistletoe it would take over and bleed the host?

How could these youth know with their first drink that it would become a habit, a part of them? How could they believe the parasite would waste their precious needed money, break up their homes, rob them of their self-respect, or cause numberless accidental deaths, create worlds of unhappiness, and destroy the mighty soul?

Neither the tree nor the little carrier bird could possibly know that the waxy, sticky little mistletoe seed would kill the mighty ash. But the youth who begins to drink can know that eventual destruction and loss face him if he lets this drinking become a habit, for he or she is a child of God, created in his image, born of royal blood to become a king or queen.

I worked with such a person who in his youth laughed at the thought that he might become involved beyond his powers. He scoffed at the suggestion that he was losing his power of resistance—almost insulted at the sugges-

tion that he was fast becoming a slave to a merciless, tyrannical master, but I heard him one day in sober moments curse himself and cry out, "What a waste of everything good! How senseless. How stupid!"

I pondered again: How like the little mistletoe was the abominable practice of cheating, the first little dishonest act! This particular boy died in the gas chamber, a cigarette between his lips. He had stood tall like the tree on Ash Creek. He had been clean, honorable, and loved but had become barren, desolate, and a menace to society, untrusted, unloved. It had begun with cheating, a little seductive vice no bigger than a mistletoe branch, no stickier than a mistletoe berry. Cheating was done in games and in school lessons. There were little inconsequential misappropriations, followed by thefts, small and larger, which finally ran into armed robberies, to killing, and to the gas chamber.

Whoever suggested that the little white sweet berry was tasteless or the mistletoe without color? How else would it attract? How else would it be propagated and spread? Whoever said that sin was not fun? Whoever claimed that Lucifer was not handsome, persuasive, easy, friendly? Whoever said that sin was unattractive, undesirable, or nauseating in its acceptance?

Transgression wears elegant gowns and sparkling apparel. It is highly perfumed, has attractive features, a soft voice. It is found in educated circles and sophisticated groups. It provides sweet and comfortable luxuries. Sin is easy and has a big company of bed fellows. It promises immunity from restrictions, temporary freedoms. It can momentarily satisfy hunger, thirst, desire, urges, passions, wants, without immediately paying the price. But, it begins tiny and grows to monumental proportions. It grows drop by drop, inch by inch.

It is doubtful if Cain had murder in his heart when his first jealous thought crossed his mind, when the first hate began to develop; but once by ounce, moment by moment, the little parasite developed to rob him of his strength, his balance, and his peace. The evil took over, and Cain, like the tree, changed his appearance, his attitudes, his life, and became a world wanderer, vicious and desolate.

How like the first cigarette is the predatory mistletoe plant! Just on a sneaking dare, or to avoid a momentary embarrassment, or to be "smart," or to be accepted, or for nebulous other foolish reasons, the first cigarette is often taken.

Certainly, the novice has no idea of becoming a chain smoker or dying of lung cancer. Surely, he can control. There can be no habit—he assures himself—he is master, but time and



habit and repetition take a terrible toll.

A bird or the wind or other carrier transports the tiny berry to a tree; it sticks to the limb and grows to suck the life's sap blood from the tree and eventually leaves the giant dead and dry.

The single cigarette multiplies from one to a dozen, to a hundred, yes, to a thousand, to an almost uncontrollable habit.

"Can you quit?" I asked a tobacco addict. "Can you abandon the weed before you are 'hooked'?"

The big man laughed. "Of course," he replied and said, as did the great tree on Ash Creek figuratively say, "Ah, little weed, I am not afraid of you. You are insignificant. I am strong."

And then years after, I heard him say, in disgust, "I cannot break the habit. I am its slave. How stupid of me!"

How like the mistletoe is immorality. The killer plant starts with a sticky sweet berry. Once rooted, it sticks and grows—a leaf, a branch, a plant. It never starts mature and full grown. It is always transplanted an infant.

Nor does immorality begin in adultery or perversion. Those are full-grown adults. Little indiscretions are the berries—indiscretions like sex thoughts, sex discussions, passionate kissing, pornography. The leaves and little twigs are masturbation and necking and such, growing with every exercise.

The full-grown plant is petting and sex looseness. It confounds, frustrates, and destroys like the parasite if it is not cut out and destroyed, for, in time, it robs the tree, bleeds its life, and leaves it barren and dry; and, strangely enough, the parasite dies with its host.

Each seemingly small indiscretion seems powerless as compared to the sturdy body, the strong mind, the sweet spirit of the youth who gives way to the first temptation and who might, like the majestic tree, say: "Ha, little weed, little bottle! I can take you between my lips without harm. I'll look smart and be a good fellow with the crowd. Ha, little indiscretion! You are weak—I am strong. I can discard you at my pleasure."

But years later, I see him once again, and what a change! The strong has become weak; the master, the slave; his spiritual growth curtailed; he has isolated himself from the Church with all its uplifting influences. Has he not suffered a kind of spiritual death, leaving him like the tree—a mere skeleton of what he might have been?

If the first unrighteous act is never given root and the mistletoe never permitted to lodge, the tree will grow to beautiful maturity and life toward God, our Father.

May our youth and all others fortify themselves against the insidious evils of the world that overpower and destroy, I pray, in the name of Jesus Christ. Amen. ○

tial element to that end.

The Prophet Joseph has recorded this explicit observation from the Lord himself: "For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D&C 132:5.)

Now, no one is suggesting that it is inappropriate for men to establish some mutual understandings and contracts from time to time, provided such agreements stimulate, motivate, and bind us more closely together in a good and worthwhile cause.

It is expedient, however, that we place first things first, and any agreement that we make with the Lord through his Holy Priesthood takes precedence over all else, regardless of its source or its apparent value. Speaking further through the Prophet Joseph, the Lord declares that "all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed [by proper authority] . . . are of no efficacy, virtue, or force . . . ; for all contracts that are not made unto this end have an end when men are dead." (D&C 132:7.)

He then gives this reassuring promise: "Behold, mine house is a house of order, saith the Lord God, and not a house of confusion." (D&C 132:8.) Then, thinking in terms of eternity, he states:

"For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed." (D&C 132:14.) The sacred agreements that we have entered into with our Heavenly Father must be kept first and foremost and above all else.

Most within range of my voice have taken upon themselves the name of Jesus Christ through the waters of baptism. By virtue of this sacred ordinance, we have come forth in a spiritual birth, just as real and necessary as our birth into mortality. We be unto that child of God who would enter such a sacred covenant deceitfully or with ulterior motives. Little better is he who enters the waters of baptism without the intention of valiance or effort. Nothing is sadder in all this world than those who, after participating in this great blessing, regard it as of little or no consequence in their lives and then proceed to lose the possibility of life eternal by default. There can be no room for indifference in the wake of such an honor and blessing as that found in the sacred ordinance of baptism.

Indeed, it has been appropriately observed that where much is given, much is expected. All who have had the privilege of baptism in his ap-

## Commitment

Robert L. Simpson

Of the Presiding Bishopric

● During the past few weeks, most of us have either participated in or listened as some rather serious commitments were made. With a group of eager young Scouts, it was: "On my honor I will do my best to do my duty to God and my country." These boys were committing themselves to a better effort.

At a patriotic rally recently, a group of us earnestly vowed a pledge of allegiance to the flag of our country. Every citizen, whatever his nationality, makes strong commitments to uphold and honor his government. This is as it should be.

Few, if any, go through life without committing themselves to a sacred trust and promise of one type or another. In proper perspective and with lofty

and worthy objectives, such covenants can and should be stimulating, motivational, and indeed a most stabilizing influence among men.

But any and all social or civil promises, commitments, and oaths entered into by man with man fade into relative insignificance when compared with those promises and covenants between man and God, the Eternal Father. Could any commitment be more important than a sacred covenant between mortal man and his Maker?

A long, long time ago—yes, even before the foundations of this earth were laid—the plan was clear; the process for the successful undertaking of building souls for eternal purposes was established. The covenant procedure was decided upon as an essen-

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pointed way and by his appointed authority are indeed richly endowed. Commitment of the highest order has been made. The obligation to bear his name worthily becomes paramount.

As man was being created, surely our Maker must have realized how short our memories and how weak the flesh in this temporal setting. Consequently, his great plan provided for a

regular reminder to all who took upon them his name in the waters of baptism.

The sacrament was revealed by the Savior himself, first of all to his very closest associates in the ministry with the specific instruction that "it is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord



Richard L. Evans

## The Spoken Word

To Be Born, or to Rise Again?

**H**ere we are alive, on a planet suspended in space—a beautiful and wondrous one, with sunrise and sunset, and seed time and harvest, and the changing seasons; and all that grows and all that moves; with man and his searching mind, with the power to learn, the love of loved ones, and all the evidence of the planning of Divine Providence. Is this natural or supernatural? Perhaps some would suppose that the most natural thing is nothing. How did anything—or anyone—ever come to be in the first place? When was there a beginning of anything at all? Who wound up the universe is one of the classic questions. Who organized it—and who keeps it in its course? You see, we live in the midst of miracles. We see them at our every side. The first flower of spring is a miracle, the first bud that breaks winter's death and dormancy. Birth itself is a miracle—the awesome, sobering miracle of the newborn babe, with hands reaching, with eyes watching, with ears listening, and intelligence that responds to truth. The fact that we live, that we are, that we think and learn and love—all this is a miracle and a mystery. Who gave instinct to animals? Who gave the body wisdom to heal itself? Who gave two cells the intelligence to join and divide, to become an eye, or a tooth, or the hairs of the head? Natural or supernatural? We recall the question of Pascal: "Which is the more difficult, to be born, or to rise again?" Surely immortality is no more a miracle than mortality is. And the Lord God who gave us life here can give us life everlastingly. To the believer there is the blessing of believing, even of knowing, beyond belief. And to those who search and seek, to those who sorrow, to those who are fearful and frustrated, to those who wonder, and to those who weary along the way, this is the certainty, this is the assurance of our Savior: that for us and for all men he did come forth from death to life; he did redeem us all from death. With Job we would witness with a certainty of assurance: "... I know that my redeemer liveth." To you who love life, and to you who have lost those you love, take this comfort, this assurance to your hearts, this day—and always.

\*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 19, 1967. Copyright 1967.

<sup>1</sup>Blaise Pascal, *Pensees*, xiv.

Jesus." (D&C 20:75.) It is, therefore, most important for members of his Church to recommit themselves every week.

Commitment No. 1: That they are willing to take upon them the name of his Son.

Commitment No. 2: And always remember him.

Commitment No. 3: To keep his commandments which he has given them.

These are not idle thoughts and words but rather sacred obligations and promises entered into with God, the Father, as each worthy member partakes with contrite spirit and deepest reflections concerning the atoning sacrifice of the Only Begotten of the Father.

Show me the man, woman, or child who truly and sincerely covenants to take upon himself the name of Jesus Christ, and I will show you a person who is upright and honest in all of his dealings.

Show me the man, woman, or child who truly commits himself to always remember, and I will show you a child of God who is without guile, one who is understanding and quick to forgive.

Show me the man, woman, or child who makes it a matter of daily and hourly endeavor to keep God's commandments that he has given them and lives that pledge in his every act, his every word, to the very best of his ability, and I will show you one who radiates the true Spirit of Christ and who, if unwavering to the end, will inherit eternal life, which is, according to the Lord, "the greatest of all the gifts of God." (D&C 14:7.)

Unfortunately, there are those who choose to commit themselves by covenant to the adversary. Conspiring men have formed secret combinations all through the ages to promote wickedness and evil. Immediately preceding the advent of the Savior on this continent 2,000 years ago, we are told of such a group who "did enter into a covenant one with another, yea, even into that covenant which was given by them of old, which covenant was given and administered by the devil, to combine against all righteousness."

"Therefore they did combine against the people of the Lord, and enter into a covenant to destroy them. . . ." (3 Ne. 6:28-29.)

Times have not changed. Less than two months ago, most of you read the disturbing article in our newspapers about a group of individuals who have established a so-called Satanic church, with the sole purpose to participate only in the realms of evil and darkness. They are in open defiance of and diametrically opposed to all of His holy purposes that bring us together in this great conference. Without a

goodly number of God-fearing men committed to the cause of truth, these societies of evil could well take over our society.

The only effective tool against evil and darkness is truth and light, particularly truth and light held in the hands of those bearing God's Holy Priesthood: worthy, dedicated men such as I see before me here today.

No man or boy who has accepted the commitment of priesthood can stand idly by, for if we do not abide in this covenant with the Lord, if we are less than anxiously engaged in doing something about it, he says: ". . . ye are not worthy of me." (D&C 98:15.)

The oath and covenant of the priesthood stands singularly supreme among God's covenants with his children. The Spirit of the Lord is companion to the priesthood. ". . . all they who receive this priesthood receive me, saith the Lord; . . ."

"And he that receiveth me receiveth my father." (D&C 84:35, 37.) These reassuring promises from the Lord, as though there were not enough, are climaxed by what has to be the most generous reward ever accorded to mortal man. He confirms his part of the contract as repayment for complete faithfulness in these words: "And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him."

"And this is according to the oath and covenant which belongeth to the priesthood." (D&C 84:38-39.)

Oh, my dear brothers and sisters, can't we see the folly of any course except it be that course which is priesthood-centered and pointing toward eternal life? The yoke is easy, the

burden is light, the Savior tells us. (Matt. 11:30.) The only difficult way is the cobblestone byway of periodic indifference, broken covenants, and half-hearted effort.

If ours has been the commitment of baptism, then stand up tall and bear his name with honor and dignity, for the promise is that as we prove faithful over a few things, he shall make us rulers over many things. (See D&C 52:13.)

If our commitment is in the form of the sacrament, may we partake each time worthily, that we may always have his Spirit to be with us. (See D&C 20:77.) Such is the unqualified promise from our Heavenly Father.

If ours is the commitment to honor the priesthood, may we do so nobly, using it for the blessing of mankind, that our inheritance may indeed be "all that the Father has."

The commitment we make through our covenants with the Lord is serious business. All else is secondary. His rewards are certain, for he has declared for all to hear: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

Let every father stand fearlessly at the head of his family and accept Joshua's challenge that has stood through the ages: ". . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.)

May we commit ourselves without reservation. May ours be the whole armor of God, that our calling and election may be made sure, I pray humbly in the name of Jesus Christ. Amen. ○

## Come, Worship the Lord

Bruce R. McConkie

Of the First Council of the Seventy

● We have received from the Lord—in this day and age in which we now live—a commission to proclaim his divinity and to invite all men to come and worship him as Lord and King.

To most people now living, God is unknown and unknowable. Some consider him to be a mystical spirit essence that fills the immensity of space; others feel that the laws of nature and the forces that govern the universe are God; while yet others are not sufficiently concerned with spiritual things to give any serious thought to matters

pertaining to Deity.

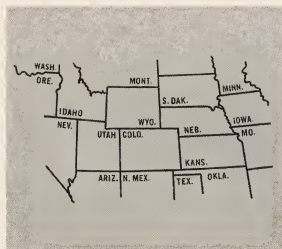
Even the religious creeds of almost the whole body of modern Christendom state flatly that he is uncreated and incomprehensible, that he is a spirit without body, parts, or passions, and that in some inexplicable way he is three gods and yet one God.

We know him, however, as a living and real being, a personage of tabernacle in whose image man is created. He is our Father in heaven, meaning, as Paul expressed it, that "we are the offspring of God" (Acts 17:29); that





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he is "the Father of spirits" (Heb. 12:9); that he is the parent of the intelligent, sentient beings who dwelt with him during their pre-mortal or first estate.

When the Beloved Disciple John, as the last of our Lord's ancient apostles to minister among men, saw in vision the latter-day restoration of "the everlasting gospel," he recorded that this proclamation would then go forth "to every nation, and kindred, and tongue, and people,

"... Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." (Rev. 14:6-7.)

It is of this God—the only true and living God, the God whom Jesus said it was life eternal to know, the God who is the Creator of all things, who made heaven and earth and the sea and the fountains of waters—it is of him we now desire to speak and testify.

The proclamation we now make, and the testimony we now bear, is that God our Father has revealed himself anew in this day and age of the earth's history, and that he has commissioned us to take the knowledge of him to his other children.

God stands revealed, and we are commissioned to teach all men what and who he is, and—standing as legal administrators, authorized and appointed, so to speak—we are commanded to carry his message of salvation to the world.

In the spring of 1820, Joseph Smith, Jun., a choice and favored youth, then in his 15th year, sought wisdom from God. Finding himself in the midst of a religious revival that was sweeping the then frontier area of America, and desiring to know which of the churches was true, he asked of God in accordance with the divine promise:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

To fulfill his own inscrutable purposes, and because the time had then come to usher in the prophetically promised era of restoration, God then gave to this young man one of the greatest visions of all time. Of this glorious manifestation Joseph Smith wrote:

"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—'This is My Beloved Son. Hear Him!'" (Joseph Smith 2:16-17.)

Thus the heavens were opened, and



One of three television cameras in the Salt Lake Tabernacle.

thus the knowledge of God and of salvation began to be revealed in modern times.

And so it is that we into whose hands these modern revelations have come, we who have been called and commissioned to represent the Lord in testifying of him and his gospel, are now prepared—and to fulfill the divine commission must—proclaim that God lives and has spoken again in this day.

Our announcement, thus, in the language of the scripture is this:

"... we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them; ...

"Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him.

"He suffered temptations but gave no heed unto them.

"He was crucified, died, and rose again the third day;

"And ascended into heaven, to sit down on the right hand of the Father,

to reign with almighty power according to the will of the Father;

"That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved." (D&C 20:17, 21-25.)

And so now, obedient to the divine commission that is ours, and speaking as those having authority and who know whereof they speak, we the elders of Israel proclaim that God is our Father, literally and personally; that we are his offspring, created in his image and likeness; and that he has endowed us with the talents and abilities which, if developed to the full, will enable us, as Jesus said, to be perfect even as our Father in heaven is perfect. (Matt. 5:48.)

We announce a new revelation of God to the world and invite our Father's other children everywhere to come and see, to learn for themselves by the power of his Spirit of the truth and divinity of these glorious things.

We bear testimony of the divine Sonship of our Lord and know that he came into the world with the power of immortality, thus enabling him to work out the infinite and eternal

## The Sculptors

By Bernice Larson Webb

*Between the past and future is today;*

*The person I have been is done.*

*The world and I now shape the fool or sage*

*Who'll rise to meet tomorrow's sun.*



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atonement.

We assert that God was in Christ revealing himself to the world; that Christ represents and speaks for the Father; and that, as Jesus said, "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27.)

Thus our invitation is to come unto Christ and worship the Father in his name. It is to learn of God, of Christ, and of the laws and ordinances of the gospel. It is to listen to the voices of living prophets, who represent Deity, and who reveal him to the world and speak forth his mind and will.

Thus our invitation is for men to come and "worship the Father in spirit and in truth for," as the scripture saith, "the Father seeketh such to worship him." (John 4:23.) It is for men to learn of Christ and his laws and to take his yoke upon them and keep his commandments.

Thus our invitation is for men to read the Book of Mormon, which is a new witness for Christ and his gospel, and which also has been given of God to prove the truth of his great latter-day work. It is for men to study the life and teachings of Joseph Smith, the American Prophet, the man who saw God in modern times, and who received revelations and command-

ments from him. It is for men to learn how to recognize the voice of the prophets and to lend listening ears to their teachings.

Thus our invitation is for men to investigate the message of the restoration, to come to a knowledge of him whom it is life eternal to know, to find the path leading to the celestial city. It is for men to accept The Church of Jesus Christ of Latter-day Saints as the kingdom of God on earth, as "the only true and living church upon the face of the whole earth." (D&C 1:30.) It is for truth seekers everywhere to sell all that they have and come and buy the gospel pearl, the pearl of great price.

Now our cause is just. It is true. It came from God. It is his cause. It shall triumph, for truth shall prevail. To hasten that glorious day when the light and truth of heaven will dwell in every heart; that day when it shall no longer be necessary for every man to say to his neighbor, "Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord. . . ." (Jer. 31:34)—to hasten that day we now, obedient to our divine commission, proclaim the divinity of the great Creator and invite all men to worship him and thereby gain his friendship here and his association hereafter. In the name of Jesus Christ. Amen. ○

## The Prophets

Alma Sonne

Assistant to the Council of the Twelve

● My brethren and sisters, I believe in the prophets. "Where the Scriptures speak," said the Reverend Thomas Campbell, "we speak; where the Scriptures are silent, we are silent." Saint Augustine, who lived around the year 400 A.D., made a similar statement when he said, "Nothing is to be accepted save on the authority of the Scriptures."

These declarations, you will readily see, close the doors to continuous revelation from God and eliminate the holy prophets. Contrary to these expressed views, The Church of Jesus Christ of Latter-day Saints declares to all the world: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Ninth Article of Faith.)

The world is constantly looking for new knowledge, not only in science but also in religion. It is the keystone

to progress. Herein lies the apostasy of the Christian Church established by Jesus and the apostles. In other words, they believed in the prophets dead, and rejected the living oracles. Spiritual knowledge comes from God through his prophets.

Ancient Israel was a prophet nation. The prophets appeared from time to time as they were needed. Their messages were vital, for they were the inspired spokesmen of the Lord. They were not always popular. They were often ridiculed, persecuted, and held in disrepute. Stephen, the Martyr, in his last and solemn testimony, said to the mob, "Which of the prophets have not your fathers persecuted? and they have slain them. . . ." (Acts 7:52.)

These chosen servants, misunderstood and maligned, devoted themselves wholeheartedly and constructively to the task assigned them. It was never an easy one. It was a challenge to strong men who put their



service to God above all worldly aspirations. Their aim was always to rescue and fortify against the forces of evil, of moral and spiritual disintegration. Through these holy men God has given commandments to his children. But, generally speaking, their words were ignored and rejected. Had they been respected and accepted, the course of human history would have changed. They appeared as lighthouses to the generation in which they lived. When they were ignored and cast aside by unscrupulous leaders, as was often the case, the light was extinguished and darkness covered the earth. There were no prophets during the dark ages.

God's message to his children comes through his chosen servants, the prophets. These servants were chosen before they were born. They had a divine message that was not only timely but important. They gave evidence of their divine calling wherever and whenever they appeared. Spirituality is a consciousness of God, an awareness of his place and power in the universe. To know him is life eternal. When Israel was at its lowest ebb spiritually, Elijah, a great prophet, came to their rescue and converted a nation to the true worship of Jehovah. They had been reassured through a manifestation of God's power.

I have often said that the story of Joseph in Egypt gives the world its finest lesson on morality and clean living. It should be told and repeated frequently to every boy and girl during their adolescence. The example and teaching of the prophets will never become outmoded by a righteous people. Every page of scripture contains a directive for you and me as we move along in the journey of life. Where would we be today if all the idealism and morality taught by the prophets had been lost in the scramble for earthly and worldly recognition? International negotiations and all the controversies now going on, it seems to me, are tainted with selfish ambitions. May I remind you there is no place for selfishness in God's kingdom or in the restored gospel of Jesus Christ.

Someone has said that Moses was the first man in history who fought for human rights. He freed the Israelites from the Egyptian bondage. He freed them from their own limitations and taught them the fundamentals of good government. He laid the foundation for law and order. Moses brought to the world the Ten Commandments. They are very fundamental. They are basic to every system of law made to govern humanity. To violate them means disaster and destruction. The road to wickedness begins when one of these mandates from God is broken. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." (Deut. 34:10.)



Booths where simultaneous translations of conference messages are relayed in six languages.

Like the prophets of old, Joseph Smith, the modern Prophet, saw visions, received revelations, predicted the future, and interpreted the scriptures. The Church would not have come into existence without a prophet. There could have been no restoration without these holy men who spoke as they were moved by the Holy Ghost. Their powers and understanding went beyond the limits of our finite comprehension of things. They looked beyond the veil that separates the seen from the unseen world. Had Joseph Smith lacked the insight, the power, and the enlightenment that came to him through his prophetic calling, the Book of Mormon could not have come forth.

Without the visions of Moses and Elijah, there would have been no gathering of Israel, and the temple building program characteristic of the Church would have had no beginning. The existence of these temples in the United States, in Canada, in Europe, and on the islands of the sea is a solemn testimony of the sincerity, the conviction, and the positive faith of the Latter-day Saints.

I believe in the prophets, modern and ancient. We have listened to their words during this conference. May we remember them and may we abide in the holy commandments that came from God to them, I pray in the name of Jesus Christ. Amen. ○

## Sacrifice Brings Forth the Blessings of Heaven

Franklin D. Richards

Assistant to the Council of the Twelve

● My dear brothers and sisters, I am grateful for the blessings of this day. I am thankful for my knowledge and testimony that God lives and that through the atoning sacrifice of our Lord and Savior Jesus Christ we may enjoy eternal life as we are obedient to

the laws and ordinances of the gospel. We are blessed to be living in this dispensation when the gospel, the Church, and the power to act in the name of God have been restored through the instrumentality of the Prophet Joseph Smith, one of the

greatest prophets of all time. Likewise we are blessed to be led and guided today by another great Prophet, our beloved President David O. McKay. May the Lord bless and sustain him.

William W. Phelps, an early convert to the Church and gifted hymn writer, wrote the inspiring hymn "Praise to the Man," a magnificent tribute to the Prophet Joseph Smith. This beautiful hymn not only incorporates the elements of rejoicing and prophecy but also contains choice bits of basic doctrine as well, as is evidenced by the statement: "Sacrifice brings forth the blessings of heaven."

About this time the Saints were experiencing many blessings resulting from their manifold sacrifices. The Prophet, in delivering a lecture on faith, impressed this truth when he said:

"... that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; ... It was through this sacrifice, and this only, that God has ordained that man should enjoy eternal life. . . ." ("Lectures on Faith" 6:7.)

Yes, the law of sacrifice is a fundamental doctrine of the gospel of Jesus Christ and contributes to the building of faith, love, and many other virtues.

In this connection it is interesting to note that Webster's dictionary defines sacrifice as "a surrender of some desirable thing for a higher object."

This is undoubtedly true, but it might be observed that the higher object is not always discernible at the time of the surrender or sacrifice.

However, to fully realize the importance of the law of sacrifice, it is necessary to consider the purpose of life. This earth life has been provided that each of us might be proved to see if we will do all things that the Lord commands us to do.

While the Lord has given us a clear plan to follow, we must recognize that evil influences exist and provide temptations and obstacles for us to overcome.

For, as Lehi said to his son Jacob: "For it must needs be, that there is an opposition in all things. If not so, . . . righteousness could not be brought to pass. . . ." (2 Ne. 2:11.)

Inasmuch, then, as this earth life is a proving ground, it provides choices for us, and frequently the decisions we have to make are not easy. Many of our decisions require sacrifices, and sacrifices involve giving up something—something that appears important and desirable.

In considering our free agency and the opposition that exists in all things, we must never forget that God always functions within eternal laws.

The Lord has said, "I, the Lord, am bound when ye do what I say; but

when ye do not what I say, ye have no promise." (D&C 82:10.) "And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:21.)

Hence it becomes evident that many great blessings are predicated upon obedience to the eternal law of sacrifice.

The Savior said, "Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again." (D&C 103:27.)

Thus the supreme sacrifice of one's life is rewarded by that person finding his life again, "even life eternal." (D&C 98:13.)

You and I may never be asked to lay down our lives for the gospel's sake, but obedience to the law of sacrifice in a lesser way is also rewarding. The history of the Church of Jesus Christ in each era is replete with experiences of every kind and description that men are prone to call sacrifices. The Saints more frequently have described these experiences as opportunities and blessings rather than sacrifices.

On one occasion a rich young ruler came to the Savior and asked what he should do to be saved. Jesus enumerated several things, including honoring his parents, chastity, and honesty. He replied that he had done all of these things from his youth. Then Jesus told him to go and sell all that he had, give it to the poor, and follow him. But the young man thought more of his riches than the kingdom and refused to make this sacrifice, which could have turned out to be a great blessing—even eternal life.

On another occasion one of Jesus' disciples said that he wanted to follow him but asked, "Lord, suffer me first to go and bury my father."

"But Jesus said unto him, Follow me; and let the dead bury their dead." (Matt. 8:21-22.)

As the Savior was calling the fisherman Simon, also called Peter, and other disciples, he said, "Fear not; for henceforth thou shalt catch men."

"And when they had brought their ships to land, they forsook all, and followed him." (Luke 5:10-11.)

Peter and the other disciples were willing to accept and comply with the law of sacrifice. The rich young ruler was not.

According to Webster's dictionary definition, Peter and the other disciples were willing to surrender a desirable condition for a higher object; the rich young ruler was not. Peter and the other disciples received the blessings.

Jesus' life was the perfect example of dedication and sacrifice. He had no silver or gold to give, but he gave faith to his disciples, health to the sick, and hope to the discouraged. His life was in every respect a sacrifice for all.

Joseph Smith's life was another great example of dedication and sacrifice. While in Liberty Jail the word of the Lord came to him: "... if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; . . . know thou, my son, that all these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

Here the Prophet was specifically told that these tribulations and sacrifices would be for his good and blessing, and undoubtedly the Liberty Jail experience was preparing him for coming events. In the end he and his brother Hyrum were called upon to be martyrs for the kingdom of God—another great story of sacrifice and blessing.

The words of the Master are certainly applicable in the case of Joseph and Hyrum: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

The building of the Church, from the time of the Prophet Joseph Smith to the present, has required constant sacrifices on the part of the Saints.

As we study the history of the Church we find peculiar situations and obstacles in each era. I am certain that those that lived in these various periods each felt that the problems of his time were most acute and required great sacrifices.

Undoubtedly the problems of establishing the Church and the persecutions incident thereto were severe. Likewise the difficulties of the migration to and settlement of the West required great faith and sacrifices. The period preceding and following the Manifesto was most difficult. And so each period had its own peculiar tests; and as they were successfully met, a broad and solid foundation was laid for us to build upon.

The Savior instructed us to seek first the kingdom of God; and to do this, we must put the Church first in our lives, even though it requires self-denial and sacrifice.

We are living in a new era, a period of constant changes, a time of unprecedented growth and development—the age of the jet airplane, the computer, and the communications satellite.

Our problems are those incident to great and rapid growth and change. Far-reaching challenges are requiring the sacrifice of the Saints' time, talents, and means, possibly as great as ever before.

Today, some are sacrificing friends, family, and positions when they join the Church, as some did in the early history of the Church.

Today many are sacrificing for missionary work, either in supporting

*Text continues on page 75*

## The Falling Away and Restoration of the Gospel of Jesus Christ Foretold

A falling away from the true religion that Christ preached, from the ordinances he performed, and from the church he organized was *foretold* in the Bible.

Confirming this loss of truth are many voices of history's great Christian reformers. Many of them sought to conform with the Holy Scriptures; some looked for the restoration "of all things" that Peter had prophesied.

The Latter-day Saints not only recognize the *falling away*, but also announce that God has made himself known to mortal men in these modern times, and has restored his church in detail as it was anciently.





A Falling Away Prophesied

## APOSTLE PAUL

"Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first. . ."

2nd Thessalonians 2:2-3



Christianity Has Ceased to Exist

## MARTIN LUTHER

"I have sought nothing beyond reforming the Church in conformity with the Holy Scriptures. The spiritual powers have been not only corrupted by sin, but absolutely destroyed; so that there is now nothing in them but a depraved reason and a will that is the enemy and opponent of God. I simply say that Christianity has ceased to exist among those who should have preserved it."



Gifts of the Holy Ghost No Longer Found

## JOHN WESLEY

"It does not appear that these extraordinary gifts of the Holy Ghost were common in the Church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian. . . . From this time they almost totally ceased. . . . The Christians had no more of the Spirit of Christ than the other heathens. . . . This was the real cause why the extra-ordinary gifts of the Holy Ghost were no longer to be found in the Christian Church; because the Christians were turned Heathen again, and had only a dead form left."



Waiting for New Apostles

## ROGER WILLIAMS

"There is no regularly constituted church on earth, nor any person qualified to administer any church ordinances; nor can there be until new apostles are sent by the Great Head of the Church for whose coming I am seeking."





#### Sees a Restoration of Christianity

##### THOMAS JEFFERSON

"The religion builders have so distorted and deformed the doctrines of Jesus, so muffled them in mysticisms, fancies and falsehoods, have caricatured them into forms so inconceivable, as to shock reasonable thinkers. . . . Happy in the prospect of a restoration of primitive Christianity, I must leave to younger persons to encounter and lop off the false branches which have been engrafted into it by the mythologists of the middle and modern ages."



#### All Things to Be Restored

##### APOSTLE PETER

"He shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Acts 3:20-21





Members hear conference in native language.



Earphones relay translated sermons.



Aaronic Priesthood bearer listens intently.

missionaries or by going on missions themselves, as many have throughout the history of the Church.

Today we have a full Church program; and whether we are called upon to be a Sunday School teacher, a bishop, an usher, to pass the sacrament, to be a missionary, to work on a welfare project, to do genealogical work, to consult on data processing problems, or any other Church assignment, or whether we are called upon to make contributions of our means, we should recognize that "whatever [we] do according to the will of the Lord is the Lord's business." (D&C 64:29.)

Sacrifices today are in reality opportunities, the same as they have always been. With reference to sacrifices incurred in building the kingdom of God, the Savior promised, "... There is no man that hath left house, or parents,

or brethren, or wife, or children, for the kingdom of God's sake,

"Who shall not receive manifold more in this present time, and in the world to come life everlasting." (Luke 18:29-30.)

How true this is!

Each of us has his duties to perform, and to perform them faithfully should be our constant aim, even though self-denial is required.

Let us all appreciate that today as of old: "Sacrifice brings forth the blessings of heaven."

May we each put the Church first in our lives and more fully understand and appreciate the eternal law of sacrifice. May sacrifice become a part of our daily lives, that we and our families may enjoy the blessings derived therefrom, I pray, in the name of Jesus Christ. Amen. ○

## Go Forth to Serve

Eldred G. Smith

Patriarch to the Church

● We all remember well the Savior's explanation of the final judgment. He explained that to the righteous on his right hand he would say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me,

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:34-40.)

To serve God, then, is to serve our fellowmen.

How can we serve? Our ability to serve might well be increased through preparation.

In seeking education, one should seek to develop those talents that he has

that would make him most serviceable to his fellowmen. Therefore, learn to do that which you enjoy doing, the thing you are happiest at doing. People like doing that which they do well.

Give only secondary thought to the monetary advantage of your chosen vocation. As you serve others, your joy in serving increases.

Einstein said: "It's high time that the ideal of success should be replaced by the ideal of service."

Lord Halifax said, "Service is the rent we pay for our own room on earth."

I like this slogan the Brigham Young University uses: "Enter to Learn—Go Forth to Serve."

Your vocation should be to help you serve more fully. If one's education omits the spiritual side of life, it is very unbalanced.

To know where we came from, why we are here, and where we are going is most vital of all our learning.

In the Church we learn by doing. Knowledge alone is of little value. For this reason the Lord has given opportunities to serve in his kingdom. Each member of the Church may have the opportunity to serve in one capacity or another.

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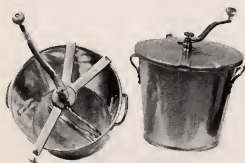
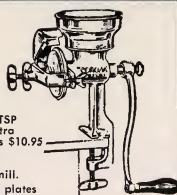
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with the idea uppermost in his mind to take the glorious message of the gospel to others, giving little thought to his own benefits, will have the greatest joy and happiness and success in his work.

President McKay has said, "Every member a missionary," which should give everyone an opportunity of serving in the kingdom of our Lord.

All the activities of the Church are acts of service. Priesthood is given to us that we might be of service to others. There is no such thing as priesthood power that enables a man to elevate or benefit himself, except as he serves others. He cannot use priesthood for his own benefit. Priesthood is service.

Joseph Fielding Smith has said: "No man is independent. Put a man off by himself where he could communicate with none of his fellow beings or receive aid from them, and he would perish miserably. It is a mistake to draw within ourselves, as does a snail into its shell. No man has been given the Priesthood as an ornament only. He is expected to use it in behalf of the salvation of others." (Joseph Fielding Smith, *The Way to Perfection*, p. 218.)

Then we have the unselfish service rendered by mothers. There is no greater service than honorable motherhood, not just the biological service of motherhood, but the rearing of children and teaching them the ways of the Lord, teaching them what they should know and what they should do that they might live with him some day. To me, the greatest title of all is the title of "Mother." The Lord has said, "... he that is greatest among you shall be your servant." (Matt. 23:11.) What better way to describe motherhood!

Temples are built, first, that the living might receive the ordinances of sealing of families together for time and all eternity, that each may serve each other as a family unit; then, that

we may take part in that grand and glorious work of service of vicarious work for the dead, of sealing families together for time and eternity.

President J. Reuben Clark, Jr., has reminded us, "In the service of the Lord, it is not where you serve but how." (*The Improvement Era*, June 1951, p. 412.)

The greatest of all the acts of service was that of Jesus Christ, our Savior, who suffered as he did and gave his life for us, for all mankind, that we might, through our faithfulness, receive immortality and eternal life; not to satisfy the will of Christ alone, but for the will of our Father which is in heaven, who has declared, "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Then we too must come to that degree of perfection of total service as he did, if we are to receive the great blessings promised of immortality and eternal life.

If service is the work of God, and if we are to become as he is and return to live with him in his kingdom, our work must be to serve others. There are many ways to serve. Every activity of the Church provides an opportunity to serve—priesthood, Relief Society, genealogy, the paying of tithes; all of the auxiliary organizations are mediums through which we may serve.

We can serve God by serving our fellowmen and by keeping his commandments. This is the gospel of Jesus Christ, and I wish to bear testimony that this gospel has been restored in these latter days by revelation to the Prophet Joseph Smith, and to us today through President David O. McKay, who is now the President and Prophet of God in this dispensation. I pray the blessings of the Lord on all, that we may learn to do his will and serve him by serving our fellowmen; I pray in the name of Jesus Christ. Amen. O

## Peace in This World

Marion G. Romney

Of the Council of the Twelve

● My brothers and sisters, I have in mind speaking to you a few minutes this afternoon about a subject that I myself have learned about through some rather severe experiences since the last conference. Therefore, if I am to do this effectively, I must have the Spirit of the Lord. I have sought it. I ask you now to join with me in

asking the Lord to bless us while I occupy your valuable time. The subject I have selected is "peace in this world." I have taken my text from the 59th Section of the Doctrine and Covenants:

"... he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal

life in the world to come." (D&C 59:23.)

This text promises two rewards: one in this world and another in the world to come. Reference to "the world to come" brings to mind an incident that occurred in a divorce action when I was practicing law some 35 years ago. As the court was about to render its decision, the plaintiff, a woman, requested and was granted a private conference. Nervously approaching the bench, she audibly whispered: "Your honor, I want a divorce for this world only, not for the world to come."

Unlike that judge, the Great Judge who spoke the words of our text has jurisdiction both in this world and the world to come; although the promised rewards in the two are interdependent, I propose in these remarks to deal principally with peace in *this* world.

First, let us agree upon the meaning of the word "peace." "Freedom from civil disturbance or war" is one dictionary definition. That is not the "peace" promised, however, is evident from the fact that about the time the Lord spoke our text, he also said: "... the hour is not yet, but is nigh at hand, when peace [meaning freedom from civil disturbance or war] shall be taken from the earth, ..." (D&C 1:35), and from the further fact that in 1894 and again in 1896, President Woodruff, then the Lord's mouthpiece on the earth, indicated that the time for such peace to be taken from the earth had then come. (*Discourses of Wilford Woodruff*, pp. 251-52.) Informed Latter-day Saints know that this earth will never again, during its telestial existence, be free from civil disturbance and war.

Nor does the "peace" of which we speak mean "harmony in personal relations," another dictionary definition. Jesus made this plain when he said:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword."

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." (Matt. 10:34-35.)

Jesus was, however, talking about the "peace" of which we speak when to his disciples he said:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

He was also talking about such "peace" when, just before he offered his intercessory prayer, he concluded his instructions to his disciples with the words:

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome

the world." (John 16:33.)

From these scriptures it is apparent that the "peace" of our text is heaven-sent.

Among those who enjoy it, of course, it brings "harmony in personal relations." If men generally enjoyed it, it would banish civil disturbance and war. But in the absence of both mutual concord and civil peace, it may and does dwell in the hearts of many people. The promise of it runs to each and every person who will qualify himself to receive it, regardless of the actions of those about him. "... he who doeth the works of righteousness shall," says the Lord—not *may* or *can*, but *shall*—"receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

The revelation from which our text is taken not only extends to the Saints the comforting promise of peace in this world; it also specifies some of the specific works of righteousness upon which the promise is conditioned. The circumstances under which the revelation was received, as well as its content, are interesting and instructive.

During the summer of 1831, "the mission to Western Missouri and the gathering of the Saints to that place was the most important subject which then engrossed the attention of the Church." (*Documentary History of the Church*, Vol. 1, p. 182.) Those are the words of the Prophet Joseph. Between the 19th of June and the middle of July the Prophet and his associates traveled from Kirtland, Ohio, to Independence, Missouri. The Prophet himself walked all the way from St. Louis to Independence, a distance of about 300 miles.

Between the time of their arrival and the 7th of August, when the revelation was given, the Colesville Branch arrived to join the few Saints who had preceded them. "W. W. Phelps preached to a western audience." (*DHC*, Vol. 1, p. 190.) Several other revelations were received. "The first log, for a house, as a foundation of Zion in Kaw township" was laid. (*DHC*, Vol. 1, p. 196.) The site for the temple was revealed and dedicated, and the first conference in Zion was held.

Interest and enthusiasm among the people ran high. The Saints, having but recently arrived on the scene, were all agog over the glorious predictions concerning latter-day Zion.

It was under these circumstances, with the Saints perhaps a little over-anxiously anticipating Zion as it shall be in its perfection and without fully appreciating the works of righteousness required to bring about that perfection, that the Lord said to them:

"... blessed, ... are they who have come up unto this land with an eye single to my glory. ...

"Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for . . .

"... they shall . . . be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me."

"Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him."

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it."

"Thou shalt thank the Lord thy God in all things."

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit."

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:1, 3-9.)

Then, after giving detailed instructions concerning observance of the Sabbath day, the Lord concludes with this promise:

"... learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

In this manner did the Lord relate the rewards to specific works and urged the Saints to learn for themselves that peace in this world comes as a reward for works of righteousness.

Peace in this world, being an inner feeling, is difficult to define. It may, therefore, perhaps be best understood through illustrations. You who are familiar with the Book of Mormon will recall the experiences of Enos, who, in the true spirit of repentance, sought forgiveness of sins with such persistent faith and prayer that "there came a voice unto [him], saying: Enos, thy sins are forgiven thee, and thou shalt be blessed." Whereupon Enos wrote:

"... I . . . knew that God could not lie; wherefore, my guilt was swept away."

"And I said: Lord, how is it done?"

"And he said unto me: Because of thy faith in Christ, . . . wherefore, go to, thy faith hath made thee whole." (Enos 6-8.)

Thereafter Enos besought the Lord to preserve a record, "... that it might be brought forth at some future day unto the Lamanites, . . .

"... and he covenanted with me [wrote Enos] that he would bring them forth unto the Lamanites in his own due time."





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"And I, Enos, knew it would be according to the covenant which he had made; wherefore my soul did rest." (Enos 13, 16-17.)

Contributing to the peace and rest that filled the soul of Enos was the accompanying assurance of eternal life in the world to come that accompanied it. This he thus expressed:

" . . . I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. Amen." (Enos 27.)

At times numerous persons have sought and obtained this feeling of peace at the same time. Recorded in the first chapters of Mosiah is a powerful message received by King Benjamin from an angel of the Lord and delivered by him to his subjects. The message concerned the atonement of Christ, by means of which men, through faith and repentance, may obtain forgiveness of sins, which forgiveness heals the spirit and thus brings peace to the soul. Having delivered the message, Benjamin "cast his eyes round about on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them."

" . . . And they all cried aloud with one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, . . .

"And it came to pass that after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ. . . ." (Mosiah 4:1-3.)

Another dramatic example of a community experiencing peace in a world of tribulation concerns the people of Alma, who had covenanted with the Lord in the waters of Mormon and who were later brought into bondage by Amulon, who "put tasks upon them, and put taskmasters over them."

"And . . . so great were their afflictions that they began to cry mightily to God.

"And Amulon commanded them that they should stop their cries; and he put guards over them to watch them, that whosoever should be found calling upon God should be put to death.

"And Alma and his people did not raise their voices to the Lord their God, but did pour out their hearts to

him; . . .

"And it came to pass that the voice of the Lord came to them in their afflictions, saying: Lift up your heads and be of good comfort, for I know of the covenant which ye have made unto me; . . .

"And I will . . . ease the burdens which are put upon your shoulders, that even you cannot feel them upon your backs, . . . while you are in bondage; . . .

"And now it came to pass that the burdens which were laid upon Alma and his brethren were made light; yea, the Lord did strengthen them that they could bear up their burdens with ease, . . .

"And it came to pass that so great was their faith and their patience that the voice of the Lord came unto them again, saying: Be of good comfort, for on the morrow I will deliver you out of bondage." (Mosiah 24:9-16.)

These illustrations are but samples of the many to be found in the scriptures. But each of them, as do the others, evidences the truth of our text that peace in this world always comes after the receiver has done the works of righteousness. Enos, the subjects of King Benjamin, and the people of Alma had all demonstrated, by good works, their faith in Christ before the reward came. This is the way peace comes in this world. It can be obtained in no other way. The promised peace of our text emanates from Christ. He is the source of it. His spirit is the essence of it.

I bear you my witness that I know

that you and I may enjoy the promised "peace in this world" and the assurance of "eternal life in the world to come" on the prescribed terms. Only those who experience such peace and assurance can appreciate how they come; and the joy they bring. The thought of them, however, is associated in my mind with two scriptures. First, from the account Nephi gives of his experience on the mount with the Spirit of the Lord, who said to him:

" . . . Knowest thou the meaning of the tree which thy father saw?

"And I answered him, . . . Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things.

"And he spake unto me, saying: Yea, and the most joyous to the soul." (1 Ne. 11:21-23.)

Now, such joy and peace does not come from knowing about Deity; it comes from the knowledge implied by Jesus when, thanking his Father for the power to give eternal life to his followers, he said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

God bless you, my beloved brothers and sisters, that you may get your sights on coming to know God, the Eternal Father, and Jesus Christ whom he has sent; not just to talk about them, but a personal acquaintance with them. When you get such a knowledge, you will have "peace in this world." In the name of Jesus Christ. Amen. ○

Saturday Evening Priesthood Session, April 8, 1967

## A Son's Tribute to the Prophet

Elder Robert R. McKay

● My dear brethren: Now I know what President N. Eldon Tanner meant last Thursday morning when in the little room at the side—just before the opening—we were discussing the talks, and President McKay looked at me and said, "Well, Robert, what do you think?" And I said, "Whatever you think."

I said, "I think I am prepared if you decide at the last minute not to deliver your message." President Tanner touched me on the shoulder and looked at the talk, and he said, "Well, at least you are better off with it than without it."

Brethren, I think there isn't a son among you here who would pass this

opportunity in the presence of about 95,000 brethren to tell your father how much you loved him. The question comes to me frequently, as it does to my brothers, "How does it feel to be the son of a prophet?" How do you answer a question like that? You don't explain it; you live it.

As my father, he has my love and devotion, and I echo the thoughts of my brothers and sisters. As the President of the Church, and as a prophet of our Heavenly Father, he has my obedience as a member of the priesthood, and my sustaining vote.

I can say this, and act as a personal witness, because in all of my years of close association in the home, on



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the farm, in business, in the Church, there has never been shown to me one action nor one word, even while training a self-willed horse, that would throw any doubt in my mind that he should be and finally did become the representative and Prophet of our

Heavenly Father. I leave you that personal witness, and I will close that in the name of Jesus Christ. Amen.

[Elder Robert R. McKay then read the message prepared for the general priesthood meeting by President David O. McKay.] ○

## Consciousness of God: Supreme Goal of Life

President David O. McKay

(Read by his son Robert R. McKay)

● Brethren of the priesthood, and esteemed fellow workers, my heart is full of gratitude tonight for the privilege of participating in this meeting with you. There is a concentration of power in these priesthood meetings that is inspiring. No one who attends can escape that influence, and the responsibility of giving a message to you is overwhelming. I, therefore, pray for your sympathy, your faith, and prayers that the message given may be divinely directed.

It has always been my nature to enjoy the company of my associates. I love to be with my friends, and the older I grow the more intense becomes my appreciation of fellowship in the brotherhood of Christ, and I sense that tonight more deeply, more sincerely than ever before. As I feel of your spirit, I picture those of you who are gathered in the Assembly Hall, and in the 478 other meetings being held at this hour across the United States and in Canada. I have nothing but blessing in my heart for you. I like to call you my beloved associates and fellow workers, and that love is akin to the love we have for our families. If we can keep this unity, this confidence, nothing in the world can stop the progress of this work.

The greatest comfort in this life is the assurance of having a close relationship with God, and I believe in the statement that "the greatest battle of life is fought within the silent chambers of your own soul." It has been said that "consciousness of God is the highest achievement in human experience and is the supreme goal of human life. This is true religion. It is a mental, spiritual experience of the highest order." Many of you priesthood members know what that experience is. It is a good thing to sit down and commune with yourself, to come to an understanding with yourself and decide in that silent moment what your duty is to your family, to your Church, to your country, and what you

owe to your fellowmen.

In view of the responsibilities facing this body of priesthood holders and leaders in the Church, especially during these uncertain and crucial times, I should like to emphasize the need for more spirituality, for more meditation and communion with our Father in heaven. I ask that you men of the priesthood—you stake presidents, your bishops, and other leaders in stakes and wards—see to it that a spirit of reverence is maintained in our homes and houses of worship.

Our houses of worship furnish a wonderful opportunity to commune with one's self and to commune with the Lord, especially during the sacrament period. Sunday is a day of worship, which we turn over to him. We may rest assured that he will be there in that house of worship to inspire us if we come in proper attunement to meet him.

We are not prepared to meet him if we bring thoughts regarding business affairs, and especially if we come knowing we have been disloyal to our wives and other members of our families, and bring feelings of hatred, enmity, and jealousy toward our fellowman. Most certainly no individual can hope to come into communion with the Father if that individual has such disloyalty or entertains any such feelings, as they are foreign to worship and are particularly out of tune with the partaking of the sacrament.

I think we pay too little attention to the value of meditation, a principle of devotion. In our worship there are two elements: One is spiritual communion arising from our own meditation; the other, instruction from others, particularly from those who have authority to guide and instruct us. Of the two, the more profitable introspectively is meditation.

Meditation is the language of the soul. It is defined as "a form of private devotion or spiritual exercise, consisting in deep, continued reflection

on some religious theme." Meditation is a form of prayer. We can say prayers without having any spiritual response. We can say prayers as the unrighteous king in *Hamlet*, who said: "My words fly up, my thoughts remain below: Words without thoughts never to heaven go." (William Shakespeare, *Hamlet*, Act III, scene 3.)

The poet Robert Burns, contrasting the outward form of worship and the prayer of the soul, said:

"The Power, incens'd, the pageant will desert.  
The pompous strain, the sacerdotal stole;  
But haply, in some cottage far apart,  
May hear, well-pleas'd, the language of the soul,  
And in His Book of Life the inmates poor enroll."

(Robert Burns, "The Cotter's Saturday Night.")

Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord. Jesus set the example for us. As soon as he was baptized and received the Father's approval—"This is my beloved Son, in whom I am well pleased" (Matt. 3:17)—Jesus repaired to what is now known as the Mount of Temptation where, during forty days of fasting, he communed with himself and his Father and contemplated the responsibility of his own great mission. One result of this spiritual communion was such strength as enabled him to say to the tempter: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.)

Before he gave the beautiful Sermon on the Mount, he was in solitude, in communion. He did the same thing after that busy Sabbath day, when he arose early in the morning after having been the guest of Peter. Peter undoubtedly found the guest chamber empty, and when he and others sought Jesus, they found him alone. It was on that morning that they said: "All men seek for thee." (Mark 1:37.)

Again, after Jesus had fed the 5,000, he told the Twelve to dismiss the multitude. Then Jesus, the historian says, went to the mountain for solitude; and "when the evening was come, he was there alone." (Matt. 14:23.) Meditation! Prayer!

I believe the short period of administering the sacrament is one of the best opportunities we have for such meditation, and there should be nothing during that sacred period to distract our attention from the purpose of that ordinance.

One of the most impressive services I have ever attended was a group of over 800 people to whom the sacrament



was administered, and during that administration not a sound could be heard except the ticking of the clock—800 souls, each of whom at least had the opportunity of communion with the Lord! There was no distraction, no music, no singing, no speaking. Each one had an opportunity to search himself introspectively, and to consider his worthiness or unworthiness to partake of the sacrament. His was the privilege of getting closer to his Father in heaven. That is ideal!

I strongly urge that this sacred ordinance be surrounded with more reverence, with perfect order; that each one who comes to the house of God may meditate upon and silently and prayerfully express appreciation for God's goodness. It is up to you bishops to see to it that the sacrament is administered only by boys and young men who are worthy to attend to this sacred ordinance, and that it is done reverently with a full understanding of its significance to them and to the audience. Let the sacrament hour be one experience of the day in which the worshiper tries at least to realize within himself that it is possible for him to commune with his God.

Never forget that great events have happened in this Church because of such communion, and because of the responsiveness of the soul to the inspiration of the Almighty. I know it is real! You will find that when these most inspirational moments come to you, you are alone with yourself and your God. They come to you probably when you are facing a great trial, when a wall is across your pathway and it seems that you are facing an insurmountable obstacle, or when your heart is heavy because of some tragedy in your life. I repeat, the greatest comfort that can come to us in this life is to sense the realization of communion with God.

Great testimonies have come in those moments. It is just such an experience as that which came to my father in the north of Scotland when he prayed to God to remove from him a spirit of gloom and despondency that overwhelmed him. After a night of worry and restlessness, he arose at daylight and repaired to a cave on the shore of the North Sea. He had been there before in prayer. There, just as the rays of the morning light began to come over the sea, he poured out his soul to God, as a son would appeal to his father. The answer came: "Testify that Joseph Smith is a Prophet of God." The cause of his discouragement flashing upon his mind, he said aloud: "Lord, it is enough!"

Those who knew my father could testify as to his integrity and his honesty. A testimony of that kind has one hundred percent value.

These secret prayers, these conscien-

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tious moments in meditation, these yearnings of the soul to reach out to feel the presence of God—such is your privilege and mine!

Inseparable from the acceptance of the existence of God is an attitude of reverence. The greatest manifestation of spirituality is reverence; indeed, reverence is spirituality. Reverence is profound respect mingled with love. It is a "complex emotion made up of mingled feelings of the soul." Carlyle says it is "the highest of human feelings." If reverence is the highest, then irreverence is the lowest state in which a man can live in the world. Be that as it may, it is nevertheless true that an irreverent man has a crudeness about him that is repellent. He is cynical, often sneering, and always iconoclastic.

Reverence embraces regard, deference, honor, and esteem. Without some degree of it, therefore, there would be no courtesy, no gentility, no consideration of others' feelings or of others' rights. Reverence is the fundamental virtue in religion. It is one of the signs of strength; irreverence, one of the surest indications of weakness. "No man will rise high," says one man, "who jeers at sacred things. The fine loyalties of life must be revered or they will be foresworn in the day of trial."

Churches are dedicated and set apart as houses of worship. This means that all who enter do so, or at least pretend to do so, with an intent to get nearer the presence of the Lord than they can on the street or amidst the worries of a workaday life. In other words, we go to the Lord's house to meet him and to commune with him in spirit. Such a meeting place, then, should first of all be fitting and appropriate in all respects, whether God is considered as the invited guest, or the worshippers as his guests.

Whether the place of meeting is a humble chapel, or a "poem in architecture" built of white marble and inlaid with precious stones, makes little or no difference in our approach and attitude toward the Infinite Presence. To know that God is there should be sufficient to impel us to conduct ourselves orderly, reverently. Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make a special effort to maintain better order and more reverence during the hours of worship and study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept, children should be impressed with the inappropriateness of confusion and disorder in a worshiping congregation. They should be impressed in childhood, and have it emphasized in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the

height of rudeness, except in an emergency, to leave a worshiping assembly before dismissal.

Reverence for God's name should be dominant in every home. Profanity should never be expressed in a home in this Church. It is wrong; it is irreverent to take God's name in vain. There is no provocation that will justify it. Let us apply that quality and that virtue of reverence at all times.

If there were more reverence in human hearts, there would be less room for sin and sorrow, and there would be increased capacity for joy and gladness. To make more cherished, more adaptable, more attractive this gem among brilliant virtues is a project worthy of the most united and prayerful efforts of every parent, every officer, and every member of the Church.

My soul is stirred with deep emotions when I think of what the gospel has done for this people, and what it will yet do if we will but keep in tune with his Spirit and commandments. I love the gospel and believe in it with all my soul; I know it is the power of God unto salvation. I bear witness that the gospel of Jesus Christ was revealed in its completeness to the Prophet Joseph Smith, and I pray that our young people, and all people

everywhere, will be led to know of its truth.

God bless you men of the priesthood, you teachers of youth, you parents, and all good people everywhere. May the ecclesiastical groups of the Church be blessed with the spirit of unity and harmony. May there be banished from their hearts the spirit of enmity, backbiting, and evil speaking, and may they keep in their hearts the truth expressed by Jesus when he said, "... if ye are not one ye are not mine." (D&C 38:27.)

I pray we may have the strength so to live that we may merit divine guidance and inspiration; that through worship, meditation, communion, and reverence we may sense the reality of being able to have a close relationship with our Father in heaven. I bear you my testimony that it is real; that we can commune with our Heavenly Father. And if we so live to be worthy of the companionship of the Holy Spirit, he will guide us unto all truth; he will show us things to come; he will bring all things to our remembrance; he will testify of the divinity of the Lord Jesus Christ and restoration of the gospel. God bless you all for your faith and loyalty, in the name of Jesus Christ. Amen. ○

## Being a Priesthood Man

Paul H. Dunn

Of the First Council of the Seventy

● President McKay; my brethren: This is indeed an honor. My soul with yours has been lifted by this stirring message from our President, and I have felt the Spirit of the Lord here. I think, President McKay, it was most fitting that your son Robert had this opportunity to bear his own witness, for I sensed in this great congregation, and I know it carried throughout the Church, a feeling that here was a living testimony of a father-son relationship which in reality is the best of all examples. My soul has been truly fed this night as I have heard your stirring message, and listened to the testimony of your good son.

This is always a solemn occasion, brethren, and it is wonderful to see so many assembled. To those who are not directly involved with us here in person, as usual the Tabernacle is overflowing. It is an honor tonight to be in your presence.

Earlier in the conference, President McKay, as you will recall, stirred our souls with his profound message concerning our young people, and it caused me to do a great deal of thinking, some soul-searching in my own life; and as I went home last Thursday with his thoughts on my mind I reread a letter that had appeared in the *Deseret News* just a few nights before. I thought it was significant, as it applies to father-son relationships. May I just share a part of it with you. This is a young navy man writing to an advice column in the paper. He says: "Before I came into the service, I felt I knew just about everything. I was sure my parents no longer needed me, and all that I could think of was the day that I could be on my own. The first time I realized how much my parents cared for me was the day they took me to the train station to see me off. When my father said good-bye to me, he

broke down and cried. I have never seen my father cry before, and I shall never forget it as long as I live. I have had a lot of time to think. I never told my father that I loved him. I gave both my parents a hard time when they tried to guide me for my own good. Now I write home every chance I get, and I am trying to make up for the heartaches I must have caused them, and for my failure to be a better son. When my next leave comes up, I am going straight home and really get acquainted with my wonderful parents. I have written this letter in hopes that other thoughtless teen-agers will wake up before it is too late. Thanks for letting me get this off my chest."

Contrast that, if you will, with an experience I had just a few weeks ago as I came through the Los Angeles terminal on my way to Salt Lake City. While waiting for my flight, I was approached by a former acquaintance in Southern California, and as we exchanged greetings as you do on such occasions, he hurried to tell me that he was down seeing his boy off. His son was entering the army. When he learned that I was to be on the same plane, he said, "Paul, would you be kind enough to sit with my son as far as Salt Lake?" I told him that I would be more than pleased to do so.

So it was, and I got reacquainted with the young man, who had matured considerably since we had last met. As we sat together we talked about the little things that mean a great deal to young people, and he commenced to tell his story of what his mom and dad had meant to him, and what a great influence his home life had had on him.

He said, "You know, Brother Dunn, going back to Fort Dix doesn't really worry me. I know I will be lonesome, and I will be homesick, but what my folks have taught me will see me through." He said, "You will never know what a thrill it was to have had my own father place his hands upon my head and give me a father's blessing. I believe I will be able to withstand all the temptation in the world," he concluded.

While we can rejoice with the first young man upon his finally catching the vision and realizing the efforts of well-meaning parents, I think we also realize that many like him who have received the advantages of close relationship with their parents are never fortunate enough to make his discovery. How much more desirable in our understanding of the gospel, that our children receive early and constantly through their growing years the added strength, security, comfort, and closeness of our love and concern. Let's look for just a moment at some of the ingredients we could—

build into our lives that more nearly bring the desired results.

When a young couple is married by one of the Lord's appointed leaders, a new Church unit is officially organized. The man becomes the leader of this new and basic unit of the Church. Just as a new bishop is given

divine authority to preside over a ward, so is the new husband given divine authority to preside over his home and family. A bishop is given the responsibilities of presiding over meetings, of directing the affairs of all the ward auxiliaries, and of watching over the spiritual and physical wel-



Richard L. Evans

## The Spoken Word

"I Won't Count This Time . . ."

**R**ip Van Winkle was depicted by one playwright as excusing himself every time he did what he shouldn't do, by saying, "I won't count this time!" Well, he may not count it," said William James, "and a kind heaven may not count it, but it is being counted nonetheless. Down among his nerve cells and fibres, the molecules are counting it, registering and scoring it up to be used against him when the next temptation comes. Nothing we ever do is in strict scientific literalness wiped out." And then the celebrated William James said: "Could the young but realize how soon they will become . . . walking bundles of habits, they would give more heed to their conduct. . . . We are spinning our own fates, good or evil. . . . Every smallest stroke of virtue or of vice leaves its never so little scar. . . . We are . . . imitators and copiers of our past selves."<sup>1</sup> But our habits, good or bad, weren't always habits. What we now do habitually we once did first—and then again—and then again. And since we become "slaves to our own past performance," we had better be particular about beginning anything that could become a habit. Obviously the reason we have bad habits is because we did the first time what shouldn't have been done at all. This may seem to offer little comfort to those who already have unwanted habits. Fortunately, however, bad habits aren't hopeless. But it takes more effort to get out of a rut than it does to get in one, and sometimes the only way to get out is to get out all at once. The best way to leave bad habits behind is simply to leave them behind, without lingering or looking back. The break has to come sometime. Sometime has to be the last time. And it isn't likely to be any easier later, because habits, like ruts, dig more deeply with time, even though at first we may think of them as something we can start or stop whenever we want to. Plato once rebuked a person for engaging in a gambling game. And when the person protested that he had only played for a "trifle," Plato replied: "The habit is *not* a trifle."<sup>2</sup> Nothing that could become a habit is a "trifle." The best time to break a bad habit is before the first time. The next best time is NOW—before the next time.

\* "The Spoken Word" from Temple

Square, presented over KSL and the Columbia Broadcasting System April 2, 1967. Copyright 1967.

<sup>1</sup>William James, *The Laws of Habits*. <sup>2</sup>Plato, quoted in Montaigne's *Essays*, Bk. 1, ch. 23.



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fare of all ward members.

The husband is given similar responsibilities within his family. It is his calling, among other things, to preside over the family, to look after their spiritual, moral, and physical well-being, to conduct family home evenings, to hold family prayers. Like the bishop, the father's priesthood aids him in this great calling, and it gives him wisdom and inspiration that he is entitled to receive from heaven.

Unlike the bishop, who will some day be released from his responsibility, the husband, and later the father, is never released. His position is an eternal one, and it cannot and should not be delegated to another. I say "should not," because in some cases this great assignment is lost by default. This is contrary to the Lord's will. President Joseph F. Smith said on one occasion: "This patriarchal order has its divine spirit and purpose, and those who disregard it under one pretext or another are out of harmony with the spirit of God's laws as they are ordained for recognition in the home. It is not merely a question of who is perhaps the best qualified. Neither is it wholly a question of who is living the most worthy life. It is a question largely of law and order. . . ." (Quoted in John A. Widtsoe, *Priesthood and Church Government*, page 83.)

To this Elder John A. Widtsoe added: "In the Church no adjustment can be made. The Priesthood always presides and must, for the sake of order. The women of a congregation [and I must add family]—many of them—may be wiser, far greater in mental powers, even greater in natural power of leadership than the men who preside over them. That signifies nothing. The priesthood is not bestowed on the basis of mental power but is given to good men and they exercise it by right of divine gift, called upon by the leaders of the Church. Woman has her gift of equal magnitude, and that is bestowed on the simple and weak as well as upon those who are great and strong." (*Ibid.*, page 90.)

The husband and father is the one the Lord has appointed as the leader of his family. For him to allow his presiding right to fall upon his wife's shoulders is no more in accord with the Lord's government than for a bishop to allow someone else to preside over his ward.

Thus we see, brethren, that as priesthood holders we have the right and obligation to direct our families. Those of us who are already husbands and fathers have the opportunity to exercise that right. Others who are younger will someday have the same opportunity. We must be aware, however, that like all great rights this

one of leadership over the home is coupled with great responsibilities, and it is only by fulfilling these responsibilities that we as husbands and fathers can lead by love and understanding rather than by force or dictatorship.

Certainly a bishop who carries out his responsibilities brings great blessings to the ward over which he presides. Fathers should also bring such blessings to the members of their families. It occurs to me that there are four definite ways, among many, by which a husband can bless his particular family.

First, the father can be a blessing to his family by the way he lives, by his attitude, and by his example. Family life, as we all know, often gets disrupted. It is amazing what can happen in a home because of a lost shoe, a telephone conversation that lasts too long, or an ungranted request for the family car. Yes, families do face crises from time to time. The question we must ask is: What is our role as the family leader in these situations—how can our attitudes set the pace for other family members?

One father reports that each night when he returns home from work he pauses just before entering the front door and offers a prayer something like this: "Heavenly Father, may my presence in this home bring faith and a cheerful good evening to those that I love. May my homecoming strengthen my family and bring us closer together. Keep my voice even, calm, that I may build confidence and respect of me as their father, husband, and friend."

This man realized his role and also his responsibility. Being a blessing to our families by attitude and example is not always easy. Certainly part of our prayers should be for strength in this vital area.

One of the best ways to teach your sons respect for womanhood and its associated virtues is to respect your wife and their mother. One teen-age son reported to a teacher that his highest standard while dating was the way he had observed his dad always treating his mother—by example, which is the best and the greatest lesson. He had learned that womanhood was worthy of his greatest respect.

Let your children know of the love that you have for your wife. Just the other day one of my daughters was a little bit upset at her mother. She came to me to point out what she thought were some of her mother's shortcomings. I listened to her for a moment and then I broke in, and I said, "Now just a minute. I suppose you know whom you are talking about. Remember, your mother is my sweet heart, and I have chosen her to be my partner forever." Needless to say, the

criticism stopped rather abruptly. Now, in relation to our children: The best way to set an example is to do the things that should be done. I read recently a modern parable called "The Prodigal Father." In this parable a father admits the fact that somehow other things became more important to him than his son—his work, the country club, and various other activities. When he realized the errors, he returned to the son, but the son did not want him back; it was too late.

It is a busy life we lead. One father said he would like to spend more time with his family, but he would have to be released from other duties first. Such a father should ask himself, "When was I released as a father?" Let's not wait until it is too late, brethren; let's be a blessing to our children by spending some quality time with them now.

Second, a father can be a blessing to the family by teaching his children gospel principles. Parents, by their very nature and the responsibility given to them by the Lord, are teachers. Today, for example, one of the great challenges facing all parents is to teach their children how to live a well-balanced, spiritual life in a materialistic world.

One of our leading authorities stated recently that whereas in the past there were only two institutions outside the family that influenced our children, the school and the church, now there is a third one—advertising. We have heard a great deal about this in our conference. Advertisers would lead our young people to believe that nothing we desire should be withheld from us. A priesthood father has a real responsibility to teach his sons and daughters the true nature of things and their proper value.

Let me share a brief experience of a priesthood father, my own. When I was about two years old, my family moved to the southern states, and there I spent the early part of my life. This was during the depression, and things were hard; but, fortunately for us, the Dunn family had it reasonably easy. My father was well-paid for his labor. I remember, as a young, aspiring athlete, wanting to approach Dad on one occasion for a new ball glove; and being the child psychologist that I was, I knew that timing was everything. I plotted and schemed for the right moment to approach him, and it finally came.

I heard him come into the driveway and slam the car door and enter the house quickly. He entered the house whistling. That was always a good sign. My mother unknowingly had helped me to set the stage by fixing one of his favorite meals.

After dinner was over he had occupied his usual rocking chair and picked

up the paper. I let him get through the heavy part, knowing that that was not a good time to interrupt, and then I tiptoed in at the appropriate moment. I had an old worn-out mitt that wouldn't see me through another game, and I thought certainly he would understand my needs and would give the money without question. Well, I held the glove behind me, and as I stood looking at my father, I said, "Dad, how are you feeling?" He assured me he was in good shape.

I said, "You have always taught your boys that whenever you do a thing in this life, you ought to do it right. Is that correct?"

He said, "That's right. I am glad you know it."

I said, "You have always taught us that when you do a job, you need the best equipment. Is that right?"

"That's right. I am glad that got through."

And then I said, "Whenever your boys perform, you have taught us to give it the best we had. Is that right?"

He said, "That is exactly right."

"All right," I said, "That is the reason I am here, sir. I want to show you something," and I brought the glove out.

He said, "Good heavens, what is it?"

I said, "It is a ball glove, and I need a new one. It will only cost \$7.50 and I need the money right now. I have a big game Friday night and I am to pitch. If you will give me the money I'll be on my way and we'll both be happy."

He reached in his pocket and took out his pencil and his little notebook, and then I knew I had lost the battle. He went to work figuring. The going rate at that time for a boy my age was, I think, something like ten cents an hour. He said, "Why, Paul, that will only cost you seventy-five hours of labor." And I thought, how can a man be that cruel?

And so we went to work figuring out projects, and sure enough some four or five weeks later when I turned in my work slips, I was handed the \$7.50 that I had earned. I remember going down to select that ball glove and as I put it on my hand, I patted the pocket for just the right fit. I bought a ten-cent can of linseed oil in order to put it in proper shape.

I learned a great lesson that day. Of all the gloves I had ever owned, that glove was never left in the rain or for someone else to care for. I was a proud young man, but more specifically, young priesthood bearers, I began to see the point of a "welfare" dad and the principles he taught. The time has now come when my father isn't with me anymore, but the principles he taught remain, and I will

always be able, I think, to stand and look the world in the eye because a dad cared.

I think the third point, brethren, or way that a father can bring blessings to his family is by using his priesthood to bless in times of need. When I say in times of need, I do not mean just in times of illness.

One father told me just the other day that before each of his children enters school for the year, he calls them into his study where they have a personal talk about the coming year and their particular role in it. In concluding the discussion, the father asks each child if he or she would like a special blessing concerning the important time that lies ahead. Each child has readily agreed to such a blessing, and the father remarks that on few occasions is the Lord's Spirit ever more evident.

You will note that this father asked the children if they wanted a blessing. This is in order, as it should be. The father knows of the importance of such blessings, whereas the child has yet to learn. It is through receiving the blessings that the child comes to know of their importance.

One father's son was going to leave for the army the next day. The father noticed all the preceding day that his son had something he seemed to want to say, but somehow he couldn't muster the courage to say it. Finally, in the evening the son spoke, "Dad, I don't know how to say this, but I would sure like a blessing."

The father was, of course, thrilled, as you would be, but it is too bad that the son felt so hesitant in making the request. Let's make it easy for our families to ask for blessings by giving them regularly in times of need—such times as when children are leaving for summer camp, when they take important tests, when they give talks, when they leave for college, when they leave for missions or for the service, when they embark in marriage—all times when a priesthood and father's blessing could be a comforting and strengthening influence.

Brethren, I challenge each of us this night to do several things as we go from this meeting. (1) Assume the responsibility of leadership in our homes. (2) Bring blessings to our homes by honoring our wives, by being courteous and kind. Spend quality time with our children. By quality time, I mean time when we are with our children in body, mind, and spirit. Just being home is not enough. (3) Let us take every opportunity to teach our children correct principles as we assume our rightful roles as teachers in the home. Finally, (4) let us make priesthood blessings more a part of the family experience.

May I just conclude with one final

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thought. Just the other day another father told me of a great experience. He said he was sitting in his living room, visiting with his family late Sunday afternoon, when his little eight-year-old son asked him this question, "Daddy, are you going to sacrament meeting tonight?" The father replied, "Yes, son." The son then asked, "Why?"

And while the father contemplated what profound answer he might give to the question, the little seven-year-old sister who was sitting also at the father's knee said very quickly and simply, "Because he is a priesthood

man, that's why." The father could not have been more proud.

And may I say tonight, brethren, that more important than being a Princeton man, a Yale man, a Harvard man, or any other kind of man, is the honor of being a "priesthood man." That is the great lesson I have learned tonight again as I have listened to the testimony of President McKay, who has exemplified these very principles in deed.

May we be the priesthood bearers we have been called to be in my humble prayer, in the name of Jesus Christ. Amen.

O

## On Being a Father

**A. Theodore Tuttle**

Of the First Council of the Seventy

● Many times, brethren, I have rushed to this session of conference to sit where you sit. Many times I have listened with great care to the instructions that were given in the priesthood meeting. I wonder if you realize, now that I am here, how much I need your faith and prayers and the Spirit of the Lord in order to say something that will be helpful and beneficial.

This is a glorious sight to see fathers and sons sitting in priesthood meeting together. There isn't any better place to be than in priesthood meeting tonight.

To begin with, I want to testify that President McKay is a prophet. To sit here and be instructed by a prophet in this day is the greatest privilege that you and I could have.

I am pleased to receive an assignment to speak about a matter of particular interest to me—how to prevent juvenile delinquency. I want to share some experiences and illustrations—building blocks—and you fit them where they belong.

I want to begin with an experience that may at first seem extraneous to this subject. To me it seems to be most fundamental. The other evening Sister Tuttle and I visited a great man who has not been able to attend this conference, Elder Harold B. Lee. As we were taking our leave, I casually mentioned that I surely did love my wife. Whereupon he said, "Continue to tell her; tell her often. If you have a happy wife, you will have a contented family."

I remembered President McKay's counsel about this, too. In his usual effective way he made his point by telling a story about two Scotsmen. One

of the men had lost his wife. His friend, trying to console him, said, "She was a good wife." To which the bereaved husband replied, "Aye, and that she was; and I came near telling her so a time or two." Brethren, don't be "Scotch" with the expression of your love for your wife. It is such a little thing, but it takes thought, and it takes effort on our part to tell our wives that we love them. It is the mother who sets the tone in the home and the spirit of the family. If she is edgy, insecure, frustrated, we ought to look to ourselves, brethren, to let her know that she is loved. If she is calm, secure, and loved, she sets this mood in the home.

I don't know who wrote this, but I would like to share with you a little clipping that was in my book:

"You are a great little wife, and I don't know what I would do without you." As he spoke he put his arms around her and kissed her and told her he loved her. And she forgot all the care in that moment. And forgetting it all she sang as she washed the dishes, and she sang as she made the beds. And the song was heard next door. And the woman there caught the refrain and sang also, and two homes were happier because he had told her that sweet old story, the story of the love of a husband for a wife. As she sang, the butcher boy who delivered an order heard it and he went out whistling on his way. And the world heard the whistle. So because he kissed her and praised her and told her he loved her, the song came and the influence went out and out."

I would like to say a word about working mothers, brethren. I know I



am not talking to working mothers. But I am talking to some fathers whose children have working mothers. You are the ones who cause, or at least permit, mothers to work. Brethren, before you count the profit of such an endeavor, count the cost. In our affluent society many of us cannot distinguish between luxuries and necessities. Too often mothers work to pay for luxuries that are not worth the cost.

Of our seven children, one little boy is not yet in school. On one of those infrequent days home, I heard the front door open and the little five-year-old called, "Mommy." In one of the other rooms, my wife answered, "Yoo hoo, here I am." The door closed and he toddled back out to the sandpile. I thought about that. He did not need to talk to her. He did not want anything. He was just checking in. And I have thought of this since, brethren; what if she had not been there?

How plaintive that cry for mothers who work. And I am not talking about widows or women who because of necessity must become a breadwinner, and I am not talking about women who have no children in the home at this particular time. Brethren, before you count the profit, count the cost of a working mother. Stable, secure, well-balanced individuals are not accidental. They are the result of prayerful, concentrated attention to parental responsibilities.

Now I would like to say a word about the relationship between fathers and sons. Sons' problems are just like those of adults: they are afraid they won't be noticed, loved, or wanted. Have you ever had any boys about nine years old who sometimes would rather be paddled than ignored? Fathers, how do you get close to sons? Let's face it, brethren, some of us have not learned how to be good fathers. We are selfish. We have not matured in the ability to give of ourselves. Some are able to give their children money and some influence.

We need to understand the true meaning of fatherhood, which is more than just the biological function. We need to learn to give of ourselves. We need to learn to give our time to our sons. I suppose there isn't a more precious commodity for any of us to give than to give time to our sons and daughters. It isn't as easy as it used to be when a father and son worked together on a farm, or where a son became an apprentice to his father and learned his trade working at his side in a shop. Now we have to make opportunities to be physically present together.

I have a friend who is the father of a 13-year-old son and four daughters. He said that he had devised a "work

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project" on which he and his son were working one Saturday. They were talking about this and that and finally the conversation lagged a little bit and his son said, "Dad . . . Dad, how old do you have to be to get a testimony?" "Well," my friend said, "that is when the work stopped and we sat down and had a man-to-man chat." And he added, "We decided then and there that we would continue these chats, and that we would be away from the girls, alone, to talk about things that really mattered."

Brethren, I think we are going to have to make occasions to be together. Teachers do not replace fathers; neither do Scoutmasters. They are very helpful and vital, because we do not live alone, but they do not replace fathers. I know you love your sons, and your sons think you do, but when did you last demonstrate your concern and interest? When did you last go and shoot baskets, or play catch with your son? Are your homes getting so nice that you can't play marbles on the front-room rug? When did you last help your son with his lessons? When did you attend a basketball game or some other sport in which he played? Do you know what position he plays, father? Have you talked about how he might improve his game?

How many of you can name the school classes your daughter takes—not in order—just any old way? When did you last demonstrate your love and your concern for your children? When did you last have a

scuffle with your boy? Have you ever noticed that there are times when nothing else will do but to "take on" your tribe and "lick 'em"—or vice versa! If they are too big, then you divide them up. If they are in that stage, the least you can do is referee. And then have you noticed that night after family prayers, as they file by to kiss their mother and shake hands with their father, that the boys linger a little and say, "Dad, that was fun. You're a great guy. When can we do this again?"

Brethren, this takes time. You have to change clothes. You have to be home. You have to be thinking about your boys. You can't be thinking about some pastime where you go out alone, or play with your friends. This is overcoming selfishness. It's being a father—truly being a father—with great concern about your sons.

You have heard the story of the father who was playing in the backyard, with his children piled high on his back. His neighbor observed, "You're going to have an aching back tomorrow, brother." To which he replied, "No doubt, but better an aching back tomorrow, than an aching heart in the future."

Who is going to teach your son the facts of life? How are you going to do it, brethren? I know a father who deliberately set up a teaching experience with his son. He planned a horseback ride into the mountains. The father came home as early as he could get away that day. The son had the

horses saddled and loaded with mother's lunch and the sleeping bags. They rode up the canyon as far as they could that night. They tethered the horses by a spring, ate their meal, and climbed into their sleeping bags early. This gave them time to lie there and look at the stars and talk.

That was the night this father found out more about his son than he had known before. That was the night his son learned more from his father than he had known before. The father talked with his son about these feelings inside the human breast and why they were there, and told him that they were good and that the Lord put them there for a sacred and holy purpose, and that they were not to be experimented with. They had a good talk that night. The son remembers those lessons. The father remembers them, too. Demonstrate your love, father, by telling your son these things about himself.

We have always tried to live on a little farm. We have just a few acres, as much as my other income will support. We have had animals and fowl to try to help teach the lessons of life to the children. And it has been of great benefit.

I would like to share with you part of a letter received recently from our oldest daughter, which indicates the value of this kind of life:

"As I think back on some of the choice moments we have had together, I realize how they have helped me to understand our special relationship. I remember in Pleasant Grove when I woke up as you were going out to be with Ginger [that's our mare] while she was having her colt. You explained a few of my simple questions about life's processes, and we marveled at the newborn colt stood up so soon. . . .

Then in my more mature years you were near to comfort in times of heartbreak and seemed to understand so readily my boyfriend problems. Your shoulder was always ready for my tears."

We have been blessed with seven children. Early in their lives they said, "Daddy, tell us a story." I agreed to, but I set up some conditions. I said, "Children, I will do that, if you will first put on your pajamas, hang up your clothes, clean off the shelves, vacuum the front room, sweep the sidewalk, etc. etc." (I don't suppose you have ever done that.) It was impossible for them to do all that before they went to bed.

I am grateful for my sweet wife. She would say, "Ted, tell them a story now. Soon they won't be asking you." Well, time passes quickly and now the first three don't ask anymore. The other four do, however. So we have had "a story" in our home for more than seventeen years. It is a continued

story. It has the same title, but different episodes each time. We have woven Book of Mormon stories into it, and stories about honesty and courage. We have enjoyed a lot of hair-raising experiences together just because we have had "a story" in our home.

Brethren, do not deny yourselves the privilege of a quiet hour telling bedtime stories to an innocent-eyed child.

Now you sons, let me say something to you. Your father cannot get close to you if you will not help. Closeness isn't all one way. Sometimes you are nigh impervious to our attempts to get close to you. You need to be with your dad. Seek opportunities to do so. Spring days are coming soon. Watch your father. Someday, when he gets his old clothes on and goes out to spade up the flowers or rake the lawn, you get the other shovel or rake—without being asked. Don't be so lazy. Go out and be by his side and work with him. (Now don't do it this next week or he will suspect you. Do it when he has forgotten this counsel.) Be close to him, and then you will have an opportunity to say what Robert McKay said to his father to-night. Tell him that you love him, and tell him thanks for all that he has done for you and for all that he means in your life.

Now there will be days when some discipline is needed. Let me tell you a story that illustrates why we put brakes on you, and why we sometimes hold you down.

A father was out with his son flying a kite. He had let nearly all of the string out. As the son saw the kite go higher and higher, he said, "Dad, Let it fly clear up to the sky!" This wise father, seeing an opportunity to teach a great lesson, replied, "Oh, no, son. If we were to let go of the string the kite would fall down immediately. Son, remember that we have to keep a hold on it to keep it up. Sometimes the things that hold you down are the things that hold you up!"

Now, sons, we love you, but we also know you. Ofttimes we know far better than you do when to hold you down, how late you are to stay out, when you are to come in, and when to do many other things. We won't deliberately make any mistakes.

May the Lord bless you, fathers and sons, priesthood holders. We have all that the world has, plus the gospel of Jesus Christ. The Lord expects much of you—to set and maintain a high moral standard in a world where morals are rapidly deteriorating. May the Lord bless you with vision, with the desire and power to be a worthy father and to be a worthy son, I humbly ask, in the name of Jesus Christ. Amen. ○



Sister Beverly Bell of Randolph (Utah) Ward, Woodruff Stake, watches conference.

## The Functions of the Priesthood

Joseph Fielding Smith

Of the First Presidency and President of the Council of the Twelve

### ● Dear Brethren:

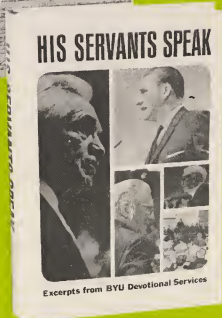
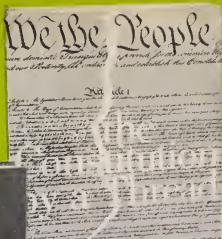
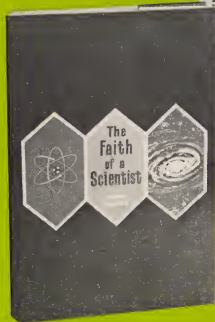
I am very happy to be here with you this evening. I hope what I say may be beneficial to one and all, and I pray that the Lord will bless me with his Spirit. I am sure that we all know the fifth Article of Faith, that a man must be called of God, by prophecy. I need not quote it, but invite you to read it.

In the month of February 1835, the twelve apostles in this dispensation were called. As early as June 1829, it was made known to Joseph Smith by revelation that twelve apostles would be chosen. This information came before the organization of the Church, and Oliver Cowdery and David Whitmer were then appointed to "search out the Twelve" (D&C 18:37) when the time should come for

them to be chosen. One month after the apostles had been chosen, the twelve in council sought information by revelation, that they might have a better understanding of their calling. In their behalf Joseph Smith sought the Lord and received the revelation on priesthood. This revelation is in the Doctrine and Covenants, Section 107.

This revelation gives us light in relation to the priesthood and the various offices that grow out of it, which the Church did not have previous to that time. It was made known that there were in the Church two priesthoods, or grand divisions of priesthood: the Melchizedek and the Aaronic, including the Levitical. "Why the first is called the Melchizedek Priesthood is because Melchizedek was

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such a great high priest.

"Before his day it was called the *Holy Priesthood after the Order of the Son of God*.

"But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood." (D&C 107:2-4.)

This information was all new, only general statements pertaining to this truth having been revealed before that time, and the world knew nothing of it. There are some further phases of the priesthood, however, that we should clearly understand.

Every man who is ordained to the priesthood has authority to officiate in some capacity in the Church. Without priesthood there could be no church, and if there were no priesthood, no official act could be performed in the name of the Lord. Men would be left in darkness without an understanding of the truth, for the power of God could not be made manifest. "... this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

"Therefore, in the ordinances thereof, the power of godliness is manifest.

"And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh." (D&C 84:19-

21.) So the Lord taught us through Joseph Smith.

This Holy Priesthood, which is eternal, is the authority which prevails in all the universe. The ordinances of the gospel are made valid through its power, and without it the knowledge of God could not be made manifest. It is by this authority and through the ordinances that man is able to know of God. Without the priesthood it would be impossible for man to gain the knowledge which would bring him into the presence of the Father. Is there any wonder, then, that the world, deprived of the priesthood, is in such spiritual darkness and confusion?

Men may search and they may study, but they will never come to a knowledge of God until they receive the gospel and obtain light through the power of the priesthood and the ordinances of the gospel. See the sad condition of those who once belonged to the Church but have fallen away—how they have lost the key to spiritual knowledge! Certain organizations have been formed from time to time by those who have gone out of the Church, but the light which they formerly had has left them. They are soon left to grope in spiritual darkness, because the "power of godliness" ceases to be with them. When the light goes out, then darkness of the worst kind enters in. As Alma said, they are bound by the chains of hell. (See Al. 5:7-9.) ➔

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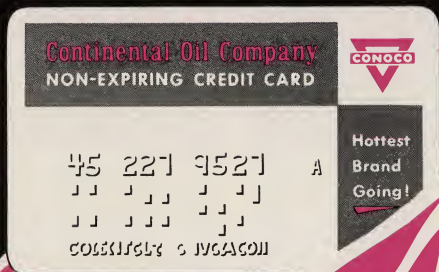
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There is a difference between receiving an office in the priesthood and in receiving the keys of the priesthood. This we should clearly understand. Peter, James, and John conferred upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood. Before that time John the Baptist came and conferred upon them the Aaronic Priesthood. But it was necessary for Elias, who lived in the days of Abraham, to come and restore the keys of his dispensation; for Moses to come and restore the keys of the gathering of Israel; and for Elijah to come and restore the keys of the sealing power, by which the hearts of the fathers and the children are turned to each other. In fact, it was necessary that the keys of all the dispensations should be restored in this dispensation of the fullness of times, and so the Prophet Joseph Smith has recorded it, as found in Doctrine and Covenants 128:20-21. Please read it.

From this description we discover that all who held keys of authority in dispensations from the days of Adam down came in this dispensation and declared their keys, their honors and priesthood. All of this had to be done, for this is the dispensation of restoration.

President Joseph F. Smith has given us a very clear understanding of what is meant by keys of the priesthood in the book *Gospel Doctrine*, page 136.

So we learn that while all men hold the priesthood who are ordained to any office, yet there are special, or directing, authorities, bestowed upon those who are called to preside. These authorities are called keys. The bishop of a ward has the power to direct the members of his ward, for he holds the keys of presidency there, and he acts both as bishop and as the president of the ward by virtue of his high priesthood. Now, in his ward may live an apostle, but as a member of the ward the apostle is under the jurisdiction of his bishop. For instance, should the apostle desire to baptize one of his children, it would be his duty to obtain the permission of his bishop, for that is the order of the Church. The bishop holds the keys for the performance of all ordinances in his ward, but he may delegate authority for administering these to others.

The President of the Church, the Prophet Joseph Smith has clearly stated, holds the keys over all the Church, or the keys of the priesthood. There is only one at a time on earth who has this power. (D&C 132:7.) No man can officiate in and confer the blessings of the temple without the authority to do so being delegated to him by the President of the Church. No man can officiate in any capacity in this Church without the virtue accompanying him in that act, as it is

obtained through the power and keys held by the President of the Church. The President has power, if the Lord should direct him to do so, to call home all the missionaries in the world. He could say that there shall be no more preaching of the gospel to the nations. He could forbid the official act of baptizing or of ordaining to the priesthood, anywhere in the world, if the Lord should so direct. This authority is vested in him, for he holds all the keys of the priesthood. If by virtue of his keys he should say that certain privileges should be withdrawn from the people, then no man would have authority to officiate in conferring those particular privileges. Should anyone attempt to do so, the act would be invalid, and the one so attempting to officiate would have to answer before the bar of God, if not before the Church, and would be found in transgression. Let it be understood that no man has authority to perform sealings of wives to husbands, for time and eternity, outside a temple, because all such ordinances pertain to the house

of the Lord, and the privilege of performing this ordinance elsewhere has been withdrawn by the one holding these keys. Neither can any man officiate in these or other sealings, unless he has been called and set apart and had that authority given him by the President of the Church, in whom those keys are vested. (D&C 132:7.)

When men are commissioned by the one who holds these keys, then their acts are valid. That which they do is sealed and ratified in the Church both on earth and in the heavens. When the apostles or other brethren visit the stakes of Zion and are appointed to set in order anything requiring attention there, they do it by virtue of the commission, or authority, delegated to them by the President of the Church. This same principle applies in the lesser degree in stakes and in wards.

I hope and pray that what I have said to you good brethren will be of assistance to you, and may the blessings of the Lord be with you, I humbly pray, in the name of Jesus Christ, our Redeemer. Amen. ○

## The Closeness of God

President Hugh B. Brown

Of the First Presidency

● I shall not detain you long, brethren. I would very much like to say, however, that this evening's session has been very much worthwhile to me. Although, because of age, my days of laboring with my own children are pretty well over so far as their early life is concerned, I am still greatly interested in the welfare of the young people.

I have enjoyed very much listening to Brother Dunn and Brother Tuttle, giving us some viewpoints that, I am sure, caused us to think. I hope we will take these thoughts home and put them into practice.

I was glad to get Brother Smith's reaction to the priesthood and its meaning and its value.

I think it is a wonderful thing that we could have with us tonight Brother Lind, who, being an astronaut, has had some experiences that none of us has ever had or probably ever will have. It is refreshing to find a man who has gone through the kind of tests he has and who has remained true to the truth, true to himself, true to God. His testimony to you, all of you out there as well as you who are here, should

be a thrilling thing. It should help you as you go forward and have your tests, your temptations. It will help you, if you will think back and remember what he said tonight and then try and put your lives in order, so that you may at the end be found worthy of the blessings of God.

I shall never forget the words of my mother when I left to go on a mission sixty-odd years ago, when she said to me, "When you were a lad you often had bad dreams. You remember you would call out from your room and say, 'Mother, are you there?' And I would say, 'Yes, son, I am here. Everything's all right. Turn over and go to sleep.'" She said, "Now, my boy, you are going on a mission. You will be 5,000 miles away from me and I can't answer your call, but many times you will need to ask someone, 'Are you there?' Now," she said, "while you are gone, and the rest of your life, whatever happens, don't forget to call out and say, 'Father, are you there?' And I promise you, my boy, if you will do that, he will respond to you. You may not hear his voice; you will not see his form or figure, but you will



know he is there, and he will support you."

I bear you my witness tonight that many times in intervening years I have called out to him for help, and I have needed it all the time. I needed it at the beginning of this conference. I called out to him and said, "Father, are you there?" I bear witness that he answered. He has been with us through this conference. We have had a glorious time.

I leave you my testimony of the divinity of this work. I know it better than I know anything else, and I thank God for the privilege of working in it. I pray that all of you, my brethren holding the priesthood, will remember that you can get just as close to your Heavenly Father as you can to your

earthly father, if you will undertake to live righteously, to talk to him regularly, and to obey his commandments. I leave you my witness and pray that God will bless you.

Father in heaven, wilt thou bless these fathers that they may have the genius to reach the hearts of their boys. Oh, Father, wilt thou bless these boys that they may know the value of their fathers, and get close to them. Oh Father, wilt thou bless the mothers of these boys and the wives of these husbands. Be with them, and inspire them in their work. Father, be with all thy children. Help us to discharge the duties of our priesthood, the obligations of our callings, to be true to ourselves and to thee, we humbly pray in the name of Jesus Christ. Amen. O

of the contemporary surrender and mutation of spiritual values and the fundamental truths of righteous existence needed to meet the challenge of material progress.

Man's spiritual decay in the face of material advancement, the evidence of which surrounds us, must then be attributed to intensive drifts to carnalism.

As the apex of time draws closer, which will culminate the earth-life existence of man, the basic issues of the spiritual mind and the carnal mind, of right and wrong, and of good and evil will become more pronounced. For example, we see at work in the world today powerful forces of carnalism that are opposed to God and the influences of a spiritual nature that can persuade and direct man to the righteous life. These advocates of carnalism would substitute God for an invisible earthly comrade and are prepared to lead the masses into a global conquest, on the carnal premise that, collaterally, concepts of God as a creator and the divine mission of the Son of God, the Redeemer of mankind, who is the advocate of a system of proven and eternal laws of progress, are to be systematically "nominalized" and finally eliminated.

But man need not be deceived by such principles of unrighteous dominion that are centered in "carnalism," for the opposite—those principles of spirituality, faith in God, and exposure to the eternal laws of righteousness—have been made fresh and new by divine restoration from God, through his chosen prophets, in our own day and time. But as this and other issues of right or wrong, good or evil, grow even sharper, we shall witness separations among men. Out of the masses will come those who are of the "carnal mind" and those who are of the "spiritual mind." It is in the latter realm that, by persistent conformity to spiritual or eternal laws, man can reach perfection. In this we see the work and glory of God.

It is the right of each individual to work out his salvation. Given enough of such individuals who adhere to this right, there exists a kingdom of righteousness, or a kingdom of God. Paul, the apostle, evidenced his clear understanding of this when he said: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." He declared: "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:14, 11.)

In my own life I have received complete confirmation of righteous principles taught in my early years by

Sunday Morning Session, April 9, 1967

## The Carnal Mind Is Enmity Against God

Alvin R. Dyer

Assistant to the Council of the Twelve

● I am grateful, my brothers and sisters, for the presence of President McKay. It is always an honor to be in his presence.

The degree of a man's faith in God, his religious concepts, and his feeling of eternal destiny are characteristics that make him different. Man is a spirit child of God the Eternal Father, and his birth into mortality is a crowning achievement; whether to be rich or poor, ignorant or educated, white, brown, or black, as to color, sinful or righteous by nature.

God is mindful of man and, such as he is, has given him dominion over all things upon the earth. He is the appointed master over all creatures of a lower kingdom of creation, and over inanimate objects upon the land, in the sea, and in the air. "... thou hast made him," declared the Psalmist, "a little lower than the angels, and hast crowned him with glory and honour." (Ps. 8:5.)

Mortal existence is such that man must give concern to material progress, but since he has been given, by divine right, dominion over all things upon the earth, all material things can be made to serve him. But, as to carnal things, God has given man a special warning, with the commandment to cultivate the attributes of spirituality and intelligence, the opposites of carnalism.

Unto the early day Roman Saints, Paul the Apostle wrote: "... to be carnally minded is death, but to be

spiritually minded is life and peace." He then explained what was meant by the carnal mind, when he said the carnal mind "is enmity against God: for it is not subject to the law of God." (Rom. 8:6-7.)

Unto the Latter-day Saints, the Prophet Joseph Smith speaks of intelligence, with an explanation of its meaning; said he: "The glory of God is intelligence, or, in other words, light and truth.

"Light and truth forsake that evil one." (D&C 93:36-37.)

He said also that a man with a carnal mind cannot abide the presence of God. (See D&C 67:12.)

Almost everyone today who has given the matter any concern and study is convinced that material gain progressively achieved during the past century and a half has reached great heights. The oft referred-to phrase, "this age of enlightenment," refers to the progress that man has made in the fields of science and industry. These advances, generally, are proving to be of great benefit to man's natural existence, and there is no foreseeable end to this type of progress. But the terrific impact of transpiring material progress is making inroads upon man's spiritual and moral behavior.

These inroads, I believe, are not made because of that which has been achieved materially, for surely the true spiritual concept does not stand in the way of material progress; but rather inroads are being made because

parents who cared, and by others, pertaining to a spiritual life. In my weak way I am working with these traits, hoping to gain the complete supremacy that they offer. To the Prophet Joseph Smith were revealed many divinely inspired truths that can lift man into the light. In the following, the effect of spiritual mindedness in one's life is given:

"... your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D&C 88:67.)

Here are a number of practical and effective ways of cultivating "spiritual mindedness":

1. *Hold fast to the standards of right and truth.* When we "water down" or compromise standards, we weaken our personal selves, and our chances of true happiness grow less and less as each sliding step is taken downward.

Certain biblical and other contemporary writings confirm the fact that, in the days of Israelite bondage in Egypt, not all of the Israelites were slaves; some gained release and favored positions by "going over" to the gods of Egypt. On the garden walls of their palatial mansions they painted pictures of the idols of the land, demonstrating their defection and surrender of principle, as well as infidelity to their own people. This incident portrays a universal lesson that has many parallels today in faith, in family, and in government.

2. *Rise above adversity.* David Starr Jordan once said: "Only that becomes real or helpful to any man which has cost the sweat of his brow, the effort of his brain, or the anguish of his soul. He who would be wise must daily earn his wisdom." Continuing, he said: "No one is ever miserable who would truly pay the price of happiness. No one is miserable who has not tried to cheapen life." (*The Strength of Being Clean*, pp. 6-7.)

I recall a fable of the Norsemen that when a man won a victory over another, the strength of the conquered went over into his veins, suggesting that a victory over the carnal natures of adversity and weakness brings strength.

The life of the apostle Paul, after his conversion to the gospel of Jesus Christ, gives evidence of faithful endurance in rising above adversity.

If in any man a sense of disappointment, a conviction that life is too hard for us and that we cannot shake off the crushing weight of its destinies, could have ever been excusable, it would have been so in the life of Paul. What visible success had he achieved?—the founding of a few churches, of which the majority were already cold to him.

He saw his efforts at Corinth, Ephesus, Thessalonica, and Galatia slowly undermined by heretical teachers, a movement that eventually spread throughout all of early Christendom, leading to complete apostasy.

But what had Paul personally gained? Wealth? He was absolutely dependent upon the chance gifts of others. Personal power? At his time of greatest need there had not been one friend to stand by his side. Love? He had learned by bitter experience how few there were who were not ashamed, even to own him in his misery.

Now, after all that he had suffered, after all that he had done, what was his condition? He was a lonely prisoner awaiting a malefactor's death. What was the sum total of earthly goods that the long labor of his life had brought to him? An old cloak and some books.

And yet, in what spirit did he write Timothy, his young convert, who was faltering in the faith? Does he complain of his hardships? Does he regret his life? Does he dampen the courage of his younger friend by telling him that almost every earthly hope is doomed to failure, and that to struggle against human wickedness is a fruitless fight?

Not so! His last letter to Timothy is one of hope rather than despair. For himself the battle is over; the race is run. The days' work in the Master's vineyard is well nigh over. When it is quite finished and when he has entered the Master's presence, then and there—not here and now—shall he receive the crown of righteousness and unspeakable reward. It is Timothy, not Paul, who is in danger of yielding to languor and timidity, and forgetting that the Spirit of God is not of fear but of power and of love and of a sound mind. (See 1 Tim. 6:20; 2 Tim. 1:6-7.)

3. *Overcome weaknesses.* One of the great principles of the gospel is found in the fact that man by divine right is an agent unto himself and therefore does only that which he wills. (See D&C 58:28.)

Someone offered this suggestion:

"Life by the yard is hard, but  
By the inch, it's a cinch!"

The overcoming of the tobacco habit is much the same as overcoming any weakness that is detrimental to health, happiness, and being of a spiritual mind.

Take, for instance, the case of a man I knew who had the habit of smoking to the extent that he would set the alarm clock for definite intervals during the night and then sit in reverie on the edge of his bed. Or take another man I knew who did the same thing without the aid of an alarm

clock, simply in response to the habitual urge to smoke. With such men the desire to answer the challenge to quit requires something more than just the statement, "I have smoked my last cigarette."

As one of them said to me: "If I could just quit for one hour, it would be an achievement. Then I would say, 'now I'll go another hour.'" He learned a great lesson: anything you can do for one hour, you can do for two, and as each hour passes, new strength comes—yes, even new strength to meet the times of extreme pressure when things seem to go all to pieces.

From the apostle James we have this for those who overcome a weakness: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (Jas. 1:12.)

5. *Love the truth.* In my own acquaintance, the most happy persons are those who love the gospel and its truths of righteousness and who are making a real effort to live by the standards of life it teaches.

To be truly happy, our thoughts and deeds must be on the side of good, not evil. When men love darkness rather than light, their deeds are evil.

I love the restored Church of Jesus Christ, because I know it helps me to be a better person. I cannot say how good I am, but I know that without the gospel I would be less good. Like all men, I have inherent weaknesses, and if yielded to, they could take me down to sin and carnal-mindedness; but this will never happen so long as I magnify the priesthood that I bear and stay close to the Church and its gospel influences. And so it is with all men. To know and love the truth is to be free.

6. *Be humble.* One of the crowning goals of being spiritually minded is the human quality of humility, especially if it is self-imposed. As Alma, a prophet of ancient America, once said, "... blessed are they who humble themselves without being compelled to be humble. ..." (Al. 32:16.) Actually, such humility is of the nature of meekness, concerning which the Master said: "Blessed are the meek; for they shall inherit the earth." (Matt. 5:5.)

The Prophet Joseph Smith possessed this quality of humility, as evidenced from this account: During the translation of the Book of Mormon, food was brought to Joseph Smith and Oliver Cowdery by Joseph Knight, a farmer friend. They had no money, not even for paper needed in the translation. The Prophet asked Joseph Knight if he would bring them some paper that the translation could continue, which he did. His great interest in what was happening led him to ask the Prophet to inquire of the Lord what

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he might do to further the work.

In response to this the Lord gave to the Prophet a revelation for Joseph Knight, which teaches the great principle of humility:

"Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;

"And no one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be entrusted to his care." (D&C 12:7-8.)

This account indicates the circumstances of humility under which the Book of Mormon was brought forth.

The Prophet and these men had nothing of the world's goods, yet they were pursuing a cause that was to bring to the world a record of the ancient inhabitants of North and South America, which without doubt is a *new witness of Christ*, and of the divine word of God our Eternal and Heavenly Father in bringing to pass the immortality and eternal life of man.

I bear testimony that the truth has been restored, that man may seek for and find in the restoration the power that can lift him into the light of spiritual understanding and conviction. This I do in the name of Jesus Christ. Amen. O

## America Testifies of Christ

Mark E. Petersen

Of the Council of the Twelve

● In this day when many question the existence of God, a clear voice comes from the western hemisphere testifying in unmistakable terms that he lives!

It is by no means a voice of weakness that may be ignored. It is the collective voice of millions, some speaking from the past, but many speaking now in this atomic age.

All together they exclaim: God lives, and Jesus is his Christ!

Ancient America, and the America of Christopher Columbus, the America of the Revolutionary War, the America of the Civil War, and America of today join in a united testimony of this great and comforting truth: God lives, and Jesus of Nazareth is his Christ.

Let us begin with the testimony of Columbus, who discovered this land. He testified not only of the reality of God in his life, but also declared that he was guided by divine power in his voyage of discovery.

Jacob Wasserman, in his book *Columbus, the Don Quixote of the Seas*, quotes the discoverer as saying: "The Lord was well disposed to my desire and he bestowed upon me courage and understanding; knowledge of seafaring he gave me in abundance, . . . and of geometry and astronomy likewise. . . . The Lord with provident hand unlocked my mind, sent me upon the sea, and gave me fire for the deed. Those who heard of my enterprise called it foolish, mocked me and laughed. But who can doubt that the Holy Ghost inspired me?" (New Brunswick: Rutgers University Press, 1959, pp. 19-20.)

To King Ferdinand Columbus said: "I came to your majesty as the emissary of the Holy Ghost," upon which Wasserman the author commented:

"In the same way before that pious assemblage in San Esteban he insisted that he must be regarded as one inspired." (Page 46.)

On page 62 of this book the author says: "His achievement did not seem to him something unimportant and fortuitous: It was in his eyes so tremendous, so inexplicably great that it could only have been achieved by the direct assistance of God."

Washington Irving, describing Columbus before Queen Isabella, said that "he unfolded his plans with eloquence and zeal, for he felt himself, as he afterwards declared, kindled as with a fire from on high and considered himself the agent chosen of heaven to accomplish the grand design." (*Life and Voyages of Christopher Columbus*, p. 712.)

Columbus' own son Fernando, in a biography of his father, quotes the discoverer as saying: "God gave me the faith and afterwards the courage so that I was quite willing to undertake the journey."

Columbus' last will and testament reads in part: "In the name of the Holy Trinity who inspired me. . . ."

The testimony of the discoverer of America is that God lives, for he inspired him. Shall we not accept his word?

And what of the father of our country, George Washington?

He bore the same kind of testimony.



Washington did not take up the command of his army in the first instance until he had gone to the Almighty in humble prayer. He fought no engagements that were not preceded by appeals to the Deity, and there was never a victory that was not followed by acknowledgment of divine aid.

Characteristic of these expressions is his memorable announcement to the troops following the battle of Yorktown:

"Divine service is to be performed tomorrow in the several brigades and divisions. The Commander-in-Chief earnestly recommends that the troops not on duty should universally attend with that seriousness of deportment and gratitude of heart which the recognition of such reiterated and astonishing interposition of Providence demands of us."

In his farewell orders to the army, dated November 2, 1783, he said: "The singular interpositions of Providence in our feeble condition were such as could scarcely escape the observance of the most unobserving."

To Congress he said on April 30, 1789:

"No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency."

Washington knew, and bore testimony, that God lives and that he has his hand over America. Shall we not accept his word?

And what of him who saved our country in times of civil war?

Abraham Lincoln bore testimony like that of Washington, repeatedly.

One of his most impressive statements was this:

"I have had so many evidences of God's direction, so many instances when I have been controlled by some power other than my own will, that I cannot doubt that this power comes from above. . . . I am satisfied that when the Almighty wants me to do or not do a particular thing, He finds a way of letting me know it."

As he left for the city of Washington after his election, Lincoln said to his neighbors who had gathered to say farewell:

"Without the assistance of that Divine Being I cannot succeed. With that assistance I cannot fail. Trusting in him who can go with me and remain with you, and be everywhere for good, let us confidently hope that all may yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

Lincoln had no doubts about the existence of God. He knew God lives, by reason of his almost daily experience. Shall we not accept his word?

One of the most convincing testimonies of the past comes from the aboriginal inhabitants of America.

As careful research puts together facts now being disclosed by students of ancient America, there appears clear and convincing evidence that the ancient Americans actually knew Christ personally, and that he walked and ministered among them.

Probably the most persistent of all the traditions handed down through past generations to our present-day Indians of both North and South America is that of the Great White God. This being came among their forefathers in ancient times, healed their sick, raised some of their dead, and taught them a brotherly way of life. Some traditions say that he told them that when he was born in the flesh, he was the son of a virgin.

This Great White God promised that at some time he would return.

When the Spanish explorers came, as you well know, the Indians believed that their leader was the returning White God. This is what made their conquest so easy, and accounts for the lack of resistance on the part of the natives.

Captain Cook found this same tradition in the South Seas, and like Cortez he took advantage of it.

It is remarkable that authorities say that the aboriginal inhabitants of America knew more about the Christian religion than did their European conquerors, and that a definite form of Christianity existed in America before Columbus ever came to these shores.

Dr. Daniel H. Brinton, for example, says that the existence of these traditions is irrefutable and that they were intimately and widely current from Chile to Alaska long before the inhabitants of this hemisphere ever saw a white man.

Another scholar of renown, Miles Poindexter, wrote that the tradition of the Incas concerning the White God was a nobler concept of our Creator and was more enlightened than that of the Europeans.

Is it possible that Christ came to ancient America giving this hemisphere a testimony of his existence?

It is not only possible—it is a fact.

The ancient record of his coming, as disclosed in the Book of Mormon, is clear and convincing.

That record shows that following his crucifixion and resurrection in Palestine, the Savior came to his "other sheep" here in America. It tells of a multitude expectantly gathered together and adds:

"... they heard a voice as if it

came out of heaven; . . .

"... and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"And it came to pass, as they understood they cast their eyes up against towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; . . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of the bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

"And it came to pass that the Lord spake unto them saying:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

"And it came to pass that the multitude went forth and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

"And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him." (3 Ne. 11:3, 6-17.)

He blessed their children, healed their sick, even raised their dead, and established his Church among them.

This is the true record of the visit of Christ—the Great White God—to ancient America. This is what gave rise to the traditions that still live in the hearts of American Indians and natives of the South Seas.

So ancient America, both in its written records and in its traditions, declares that God lives and Jesus is his



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Christ. Can we doubt testimonies as great as these?

But modern America likewise gives testimony of God and Christ.

The Almighty has raised up a new and modern prophet on the earth as anciently he raised up Moses and others.

And as he appeared to Moses, speaking to him as one man speaks to another, so in this modern day he has appeared personally to an American prophet, and face to face has spoken to that prophet, giving him revelation.

This American prophet was Joseph Smith. His first view of the Almighty came as a young man in answer to a humble prayer.

Of this event Joseph Smith wrote: "... I saw a pillar of light, exactly over my head, above the brightness of the sun. . . .

"... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

At this time Joseph not only saw the Father and the Son, but also spoke to them, asked their questions, and received answers in return.

Think of it! God and his Christ came to America—in modern times—and spoke to an American youth face to face, and called him to be a prophet!

Later still, in company with his associate, Oliver Cowdrey, Joseph again was visited by the Savior. Of this experience, which took place in the temple built by the Mormon people in Kirtland, Ohio, he wrote:

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:2-4.)

And again, with Sidney Rigdon, Joseph once again was blessed with a view of the Deity. Of this he wrote:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and

of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

America is a land chosen of God for a great and divinely appointed work. Essential to the performance of that task is an unerring testimony that God lives.

That testimony is here. It comes from the ancient world; it comes from today. It comes from our national

leaders, and it comes from modern prophets raised up for God's special work in these last days.

The testimony of all, unitedly and together, is that God lives, and Jesus is his Christ. This is the testimony of Latter-day Saints the world around. They know that God lives, for their modern prophets have seen him.

And this is our humble testimony, in the sacred name of Jesus Christ. Amen. ○

## Gospel Imperatives

Howard W. Hunter

Of the Council of the Twelve

● The greatest search of our time is the search for personal identity and for human dignity. Each of us wants life to be worthwhile and to have real meaning—a personal meaning—in the living we do from day to day. There is a search being made by people everywhere, a search as important as life itself for self-respect, for self-fulfillment, and for emotional maturity. Much of our character and nature, as individuals, depends upon how and to what ends we conduct this search. Too many of us turn the direction of our lives to tragic goals and distorted purposes. The friends we choose, the choices we make, and what we do about these choices are the determining guide lines that form and mold our lives; but choices alone are not enough. The best goals, the best of friends, and the best of opportunities are all meaningless unless they are translated into reality through our daily actions.

Belief must be realized in personal achievement. Real Christians must understand that the gospel of Jesus Christ is not just a gospel of belief; it is a plan of action. His gospel is a gospel of imperatives, and the very nature of its substance is a call to action. He did not say "observe" my gospel; he said "live" it! He did not say, "Note its beautiful structure and imagery"; he said, "Go, do, see, feel, give, believe!" The gospel of Jesus Christ is full of imperatives, words that call for personal commitment and action—obligatory, binding, compulsory.

There is never achievement in any field of endeavor unless it is preceded by a strong sense of purpose. There must be reasons for action and guides for action in the form of real goals and objectives. That is why we are

given a plan of salvation and progression. Because the gospel is a long-range—even an eternal—goal, it must be broken up into short-range, immediate objectives that can be achieved today and tomorrow and the next day. The gospel imperatives constitute an immediate challenge to action in our lives right now, today, as well as a plan for action eternally.

Notice the forceful expression Jesus gave to his teachings; he said: "Ask, and it will be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

"... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." (Matt. 5:44.)

I believe he would have endorsed the modern addition to an ancient scripture: "And with all thy getting, get going!" His principles are briefly paraphrased, "Do unto others as you would have them do unto you." "Go the second mile." "If you want to know whether what I say is true, try it out!" This is what we mean by gospel imperatives. They are words that challenge to action—"Go, do, pray, repent, love, find, give, consider, provide," and a host of others.

One of the most dynamic challenges in the scriptures comes at the end of King Benjamin's address to his people as he concludes his ministry and turns the reigns of government over to his son, Mosiah. Standing on the tower he built to address the people, he guides them through the fundamentals of the gospel and commits them to the wisdom, power, and pur-



poses of God, making this most important challenge: "... and now, if you believe all these things see that ye do them." (Mosiah 4:10.) The sincerity of their belief must be demonstrated in the verity in their actions.

Action is one of the chief foundations of personal testimony. The surest witness is that which comes firsthand out of personal experience. When the Jews challenged the doctrine Jesus taught in the temple, he answered, "... my doctrine is not mine, but his that sent me." Then he added the key to personal testimony, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

Do we hear the imperative in this declaration of the Savior? "If any man will *do* . . . he will *know*!" John caught the significance of this imperative and emphasized its meaning in his gospel. He said, "He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2:6.)

Merely saying, accepting, believing are not enough. They are incomplete until that which they imply is translated into the dynamic action of daily living. This, then, is the finest source of personal testimony. One knows because he has experienced. He does not have to say, "Brother Jones says it is true, and I believe him." He can say, "I have lived this principle in my own life, and I know through personal experience that it works. I have felt its influence, tested its practical usefulness, and know that it is good. I can testify of my own knowledge that it is a true principle."

Many people carry such a testimony in their own lives and do not recognize its worth. Recently a young lady said, "I do not have a testimony of the gospel. I wish I did. I accept its teachings. I know they work in my life. I see them working in the lives of others. If only the Lord would answer my prayers and give me a testimony, I would be one of the happiest persons alive!" What this young lady wanted was a miraculous intervention; yet she had already seen the miracle of the gospel enlarging and uplifting her own life. The Lord *had* answered her prayers. She *did* have a testimony, but she did not recognize it for what it was. Of such, Jesus said, "... they seeing see not; and hearing they hear not, neither do they understand."

"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." (Matt. 13:13-14.) The gospel is the way of life. It is practical, plain, and simple. It is a gospel of action, even to the tiny day-to-day actions that make up the art of living.



Robert Nielson of Huntington (Utah) First Ward, Emery Stake, watches conference from hospital bed.

Elder Adam S. Bennion, when he was with us, used to say, "Important as knowing is, there is a more important field, and that is the field of doing. Life is always bigger than learning. It is a wonderful thing to know, but it is better to do." This, of course, is the meaning of the biblical injunction, "Be ye doers of the word, and not hearers only" (Jas. 1:22), which is another gospel imperative.

This gospel imperative expresses the very nature of Church education. The doctrine of making hearers into doers of the word extends to the point at which we believe that what we know and do in the gospel needs to become ingrained into the very nature of our being. Nels L. Nelson expresses this gospel imperative in one of his books defining the Mormon concept of education in these words: "The only kind of education which squares with the ideals of Mormonism is that which trains a man to do. If it be asked, to do what, the answer is, *to do the things that need to be done*."

"True education is therefore training a man to do his part in the social world."

"... knowledge is only half of intelligence. To stop here is to be falsely educated. If, however, the truth perceived becomes a dynamic fact in a man's character; if it is incorporated into his mental attitude, and reacts immediately upon his life; if, in short, it ceases to be something in a man,

and becomes the man himself, changing the very . . . [character] of his soul, then knowledge has passed over into power—or character—or wisdom—or, to adopt the term used by Joseph Smith, has passed over into intelligence; and it is such a process alone that represents true education." (Nels L. Nelson, *Scientific Aspects of Mormonism* [New York and London: G. P. Putnam's Sons, 1904], pp. 151-52.)

If the gospel of Jesus Christ is truly to become a part of ourselves, then there are several things we must keep in mind in putting the gospel imperatives into action.

First, it is essential to remember that it is more important to be able to *think* and hence to *act* in terms of gospel principles and teachings than it is to merely memorize gospel facts. Remember the injunction from Proverbs: "Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding." (Prov. 4:7.) Solomon's great blessing was "an understanding heart." We should study gospel principles with the purpose of understanding how they apply and may be used in our life today, not just to be able to remember them.

Second, don't be afraid to put them into action. Courage—and this is as true of spiritual courage as it is of physical courage—is not acting in the absence of fear. Courage is acting in spite of fear. If we stood tall in the gospel, we would soon find that it is

easier to act than it is to remain idle or to cower in a corner.

Third, remember that our attitudes are most important tools to success. Knowledge is power only when it is used constructively. We should extend a positive belief in the gospel into a positive belief in our own ability to live the gospel as an effective factor in our lives and in the lives of those about us. Businessmen have proven that the difference between the successful and the unsuccessful usually reduces down to a difference in attitudes. This is just as true of gospel living. "As [a man] thinketh in his heart, so is he" ought to be a prime tenet in every gospel lesson. (Prov. 23:7.)

Fourth, be assured that one kind of ability we must have is "stick-ability." No matter how good the beginning, success comes only to those who "endure to the end."

Fifth, whenever we tackle a gospel imperative, immediate goals will help us master it. Our decision to read scripture becomes quite practical when we decide to read a chapter at night before we go to sleep. We should set up long-range and eternal goals, to be sure—they will be the guides and inspiration of a lifetime; but we should not forget the countless little immediate objectives to be won tomorrow and tomorrow and tomorrow. To win and pass these objectives marks our progress toward the greater goals and insures happiness and the feelings of success along the way.

Gospel imperatives are action words challenging every Latter-day Saint to gospel living. They are the active pathway to personal participation in the laws of the gospel, and every one leads to rewards and blessings. An example of this may be found in the blessing attached to one of these gospel imperatives. It reads, "And all saints who remember to keep and do these sayings, walking in obedience to the commandments shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures." (D&C 89:18-19.) Such are the blessings promised, and there are many more, each to its own gospel imperative. They are imperatives because they call to action, and every positive action in the gospel plan makes better and happier men and women.

I never think of gospel imperatives without remembering the story of Mary Fielding Smith, that indomitable pioneer mother who was the wife and widow of the Patriarch Hyrum Smith, brother of the Prophet. I am sure you are all familiar with the story of her struggles to bring her little family to the valley of the Great Salt Lake. Well, one of the highlights in that

story for me is also the signature of gospel imperatives. One spring as they opened the potato pits she had her boys get a load of the best potatoes, which she took to the tithing office.

She was met at the steps of the office by one of the clerks, who remonstrated as the boys began to unload the potatoes. "Widow Smith," he said, remembering no doubt her trials and sacrifices, "it's a shame that you should have to pay tithing." He added a number of other things her son did not care to repeat, chided her for paying her tithing, and called her anything but wise and prudent; he said that there were others able to work who were supported from the tithing office. The little widow drew herself up to her full height and said, "William, you ought to be ashamed of yourself. Would you deny me a blessing? If I did not pay my tithing, I should expect the Lord to withhold his blessings from me. I pay my tithing, not only because it is a law of God but because

I expect a blessing by doing it. By keeping this and other laws, I expect to prosper and to be able to provide for my family." (*Life of Joseph F. Smith*, pp. 158-59.)

This is the goal of gospel imperatives, "to be able to prosper and provide for our families." The abundance of the good and worthwhile things of life comes from following them. I bear you my testimony that in them lies the wisdom of eternity. It is my witness that God lives, that Jesus is the Christ, the Savior of the world. My appeal is to each of us, and the hundreds of thousands of persons who joined with us by viewing this conference today, to catch the vision of and follow the admonition contained in the key to all imperatives: "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." (3 Ne. 14:8.) This is my humble prayer, in the name of Jesus Christ. Amen. ○

Sunday Afternoon Session, April 9, 1967

## Be Comforted

Marion D. Hanks

Of the First Council of the Seventy

● A few days ago as I pondered this responsibility a letter arrived from an anguished parent whose child had taken a wrong turn in the road and had become enmeshed in serious trouble. About the same time a telephone call brought a request for help from a mother, under similar circumstances. That weekend the "Church Section" quoted in an article a letter from another heartbroken mother whose promising son had been destroyed by drugs. Experience recalls many such matters.

Each of these instances involved parents who had earnestly tried to do their duty, had themselves lived honorable, devoted lives, had reared choice families, had loved and found much to praise in the child who had made the wrong decisions. Nevertheless, the child had made the wrong decision.

Beyond the anguish caused by the errant child in such cases is often the added burden of censure from neighbors, and self-condemnation as scriptures are read or alluded to in classes and meetings and discussions.

What has the Church to say to a sincere parent who, like all parents,

has made mistakes, but who has really tried—only to have a child disregard his teachings and example and choose another way?

Possibly no subject is more frequently and earnestly treated in Church instruction and admonition and programming these days than that of the responsibility of parents to their children. All who have association with youth and families know the importance of this emphasis, and none could question the validity of the effort.

Outside the Church, people of honest interest and goodwill feel the same and seek the same objectives.

Few scriptural admonitions are more clearly or strongly given than those relating to the responsibility of parents and adults to their children and the younger generation. If we were to select a scripture that is perhaps as frequently referred to as any other by speakers and teachers, we would be reasonably safe in choosing the 68th Section of the Doctrine and Covenants, where a well-known instruction from the Lord to his children is recorded. Certain of the brethren received coun-

sel, and instructions of general application were included. Among the choice directions from the Lord is this verse:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

Parenthood, the revelation teaches, involves the responsibility to "teach their children to pray, and to walk uprightly before the Lord." (Vs. 28.)

My purpose today is to express my own deep appreciation of the validity and relevance of these instructions, and to say that I believe and accept them as the word of the Lord. But there is another side of this story that deserves attention and compassionate consideration.

We are all aware that home and parental and adult influence are of greatly persuasive importance in the lives of children. In commenting on the relationship of adult to child over this pulpit some years ago, I noted that among other things the following are true:

1. Children are inclined to be like their parents and the homes from which they come.

2. Children are also influenced by associates who come from other homes and therefore are influenced by the nature of the other homes and the parents who live in them.

3. Other adults and environments have great influence on young people.

4. Young men and women soon discover the truth about parents or other adults whose lives are not consistent with their expressed convictions in the way they live.

It is true that there are a number of examples of fine young people who rise above their home and family environments and their training and the example of the adult generation. They somehow find the way themselves and, setting high goals, manifest the determination and courage and capacity to achieve them. There are exceptions on the other side of the coin also, and it is of this that I would like to speak for a moment.

What of the earnest, sincere parents who do their best to rear their family with integrity and devotion, only to see a child (or several children) choose paths leading to destinations that break the hearts of the parents? Like other parents, this father and mother, aware of their vulnerabilities and limitations, have earnestly tried to rear their children in the nurture and admonition of the Lord. As they hear the sermons and testimonies and observe the good fortune of neighbors

whose children follow the established way, their hearts break and their spirits sag. They are sickened by questions they cannot answer, critical of themselves, assisted in their own self-criticism by the sometimes unthinking judging of others.

What shall be said to such heart-broken parents? Is there any encouragement for them in the scriptures? What have the prophets said?

Ezekiel was a prophet during the captivity of Israel. He preached to a people to whom it was comforting to attribute their current problems to the sins of former generations. They were habituated to quoting a prophecy: "The fathers have eaten sour grapes, and the children's teeth are set on edge." (Ezek. 18:2.)

There is, of course, a measure of truth in this proverb, as every parent or close observer of the human experience knows. Our children do suffer in many ways from our defections or derelictions, just as they prosper from our proper instruction and our love and good example.

As Ezekiel admonished Israel he spoke these words, recorded in the 18th chapter of Ezekiel:

"The word of the Lord came unto me again, saying,

"What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

"As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." (Ezek. 18:1-3.)

As I read the record, Ezekiel was not minimizing the sorrowful imposition of trouble in the life of a child who is deprived of the truth or misled by the faithlessness of a parent. Ezekiel was reemphasizing for Israel the great importance of individual responsibility before God and of God's impartiality in dealing with every man according to his own character. Hear these words of the Lord through the Prophet, immediately following his instruction that they no more use (or misuse) the proverb in Israel:

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." (Vs. 4.)

Repeating those last words, "the soul that sinneth, it shall die," the Lord added:

"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Vs. 20.)

Ezekiel then encouraged repentance and obedience, noting that the repentant sinner may avoid the eternal consequence of his deed through the

forgiveness of the Lord. A wicked man who repents and becomes righteous will live. A righteous man who becomes wicked will die. Every man must stand before God and answer for his own choices and for his own character.

What Ezekiel said to ancient Israel, I believe we must understand and apply to modern Israel. Where homes and hearts are sundere by the resentful or rebellious bad choices of a child who is accountable and has made his own stubborn decisions, which cross in their willfulness the purposes of the parents, God understands and does not condemn the honest parents.

Jeremiah quoted and refuted the same proverb:

"In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

"But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31:29-30.)

There is some solace for the sorrowing heart in recalling the first family of the Bible. Seeking earnestly to live obediently in response to their knowledge of good and evil, faithful parents tried to teach their children. One son understood and offered unto God an acceptable sacrifice. Another son did not or would not understand. To him and his offering God had no respect. So serious was his misunderstanding and his response that he rose up against his brother and slew him.

What of the first family of the Book of Mormon? Reared by the same mother and father in the same household, some of the brothers loved God and followed the counsels of their parents. They were loyal to their heritage and possibilities. Other sons took an opposite course. They were willful and rebellious and unresponsive to the instructions and example and entreaties of their father and mother. Repeatedly they followed their own wayward wills, to the heartbreak of their parents and to their own ultimate disaster.

If there needs be more evidence of the widespread nature of the problem and the deep compassion of the Father for those who suffer through it, consider another family in which one choice son humbly accepted the counsel and plan of his father and followed that plan according to his father's will; while another son, also an authority in the kingdom of his father, followed his own wayward will and base arrogance, rebelled against his father and his instructions, and, not content with this, induced a third of his brothers and sisters to rebel against their father and to follow him, to their own heartbreak and sorrow.

Whatever application is to be made



of Ezekiel's instructions, surely there is this invitation to those in whose households there is peace and joy and rejoicing because of their posterity: be humble. Be compassionate and considerate and prayerful in behalf of those who have suffered the misfortune of a wayward child. Thank God, watch and pray, and be humble.

To those to whom the sorrow of a child unresponsive to parental instruction and example has come, be comforted. God understands. He knows what it means to have a rebellious son and wayward children. Many others understand.

Again let it be said that there is no disposition to minimize the importance of our doing all we can to lead and direct and inspire obedience in our children. We can tragically impose upon their lives by our failures. But let there be concern and consideration also in recognizing the principle of agency in accountable people and the responsibility to answer for the choices that are made.

God requires that we accept responsibility for our individual decisions;

he deals with every man according to his own character. He has taught us through Ezekiel not alone that every man must stand on his own and answer for his own decisions, but that God desires that all shall turn to him and live, he having no pleasure in the suffering of his children for their sins.

In a recent magazine it is quoted: "On the last six days of Passover, Jews say a special prayer—the half Hallel. Tradition has it that when the Egyptians, in pursuing the Jews, were drowning in the Red Sea, the Lord kept his angels from singing his praises, admonishing them, 'How can you sing hymns while my creatures are drowning in the sea?'"

God help us to be humble if we are blessed with children who follow the way they have been shown. God help us to be gracious and compassionate with others whose experience has not been so favorable. God help choice parents who have truly tried, but have had heartbreak, to know his love and his warmth and the gracious encouragement of his understanding heart. In the name of Jesus Christ. Amen. o

be of God, or whether I speak of myself." (John 7:16-17.)

The Father of our spirits requires obedience. The best embodiment of this principle, the most humble in yielding to the divine will, was the best and purest being who ever dwelt in mortality, even the Lord Jesus Christ—he, in whose mouth there was found no guile, who was perfect and without blemish in all the walks of life. While he was obedient to his Father's will and humble to the extreme, he was independent of the influence and persuasions of wicked men, including Satan, who tempted him severely.

Then, said Jesus to those Jews who believed on him:

"If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

Truth or principle does not change; today, if we desire the blessing of God, we must be obedient—obedient to conscience, to conviction of right, to divine authority, and to God, in whom we trust.

Obedience applies to all—to youth in school, those who work in the shop and factories, the farmer, the rancher, the office worker, the teacher, all the professions, mothers and fathers and children, in their homes and out of their homes.

Obedience to the gospel, making application of the gospel principles in our daily lives, guarantees every adherent the companionship of the Holy Spirit, and this Spirit secures to every faithful individual a living testimony concerning the truth or falsity of every proposition presented for our consideration.

The Apostle Paul said that "by one spirit have we access unto the Father." (See Eph. 2:18.)

All who embrace the gospel are entitled to an individual testimony of the truth; the same Spirit guides into all truth, reveals the things of the Father, and imparts the inspiration essential to preserve mankind from a blind obedience to erroneous principles and false guides.

Again, may I repeat the statement of the Savior, recorded in John 7:17:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

This secures to all men protection against imposition and abuse of power and the false decisions of man-made councils.

The Lord has promised to guide and direct his Church upon the earth, for he "will do nothing but he will reveal his secrets unto his servants the prophets" (Amos 3:7.)

This does not imply the infallibility

## Obedience to Law

John Longden

Assistant to the Council of the Twelve

● We have been fed and uplifted spiritually in music, song, prayer, and speech during all the sessions of this conference. The spirit of encouragement has been richly manifest. Where do we go from here? What are we going to do about it?

I remember the words of President McKay some months ago when he made this statement: "Make Jesus Christ the center of our lives." I feel these are the doctrines that have been taught in all the sessions of this conference.

In an age of the world when rebellion is to be found in many areas, obedience is, by mistaken ideas of freedom, considered a mark of humiliation. In reality, true obedience to the Lord's commands is an indication of moral courage, strength, and power.

Samuel, the Old Testament prophet, declared:

"Hath the Lord as great delight in

burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." (1 Sam. 15:22-23.)

Here obedience is referred to in simple, understandable terms. This is an eternal truth that is characterized by the ancient seers and saints, who, like the Messiah, were ready to say by word and deed, "I came not to do mine own will but the will of my Father who sent me." (John 5:30.)

The Savior taught this great lesson 2,000 years ago.

"... My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it

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of man, but it does imply the promise that no man or council of men who stand at the head of the Church shall have power to lead the Saints astray.

With this assurance, then, the people of God in every dispensation have been justified in rendering absolute, yet intelligent, obedience in the direction of the holy prophets.

The evidence is sure that whatever has come, either by written document or verbally, from the presidency of the Church has been attended with good results.

Applying this principle of obedience to organizations of a civil and business character, confusion and weakness result from men refusing their support to the decision of the presiding authority or of the majority where the action is left to popular vote. Carlyle, the great writer, said: "All great minds are respectfully obedient to all that is over them; only small souls are otherwise."

The twelfth article of our faith states:

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Each family in the Church is encouraged to hold a family home evening. A home evening manual has been presented to every family encouraging them to study the lessons that it contains for the first eight months of 1967, the subject matter being "Obedience to Law."

The obedience rendered to God is based upon a conviction that he is perfect in all his ways, possessing the attributes of justice, judgment, knowledge, power, mercy, and truth in all their fullness. Obedience to his appointed authority upon the earth is obedience to him and is so taught by the Savior.

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10:40.)

And further on, we are told and strengthened thereby: "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (John 13:20.)

It is not the person who calls for this respect and consideration; it is the principle involved. God has placed authority upon the humble men. Through their administrations can be secured the benefits and blessings that follow obedience to the ordinances of the gospel. Implicit obedience must be rendered. The mandates of the Lord Jesus are imperative. No substitute will do.

The path has been marked and led by the Savior. This is the only sure pattern for living.

Obedience is essential to salvation, essential to success in every avenue of hu-

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man enterprise, whether rendered to the laws of God direct in their moral and spiritual phases or to his authority vested in man. Obedience must be implicit.

Our leaders ask us to do right, to live pure lives, to do good to all men and evil to no one, and to respect the order of God's kingdom, that salvation and exaltation may come to all.

The epistle of Paul, the apostle, to the Hebrews:

"Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.)

Jesus set the example in the Garden of Gethsemane as he prayed to his Father just previous to his crucifixion:

"O my Father, if this cup may not pass away from me, except I drink it, *thy will be done.*" (Matt. 26:42. Italics added.)

I humbly pray that we may exercise this power and strength in obeying and keeping the covenants we have made with the Lord Jesus Christ. I feel that more than any other thing, the human family today needs to keep close to Jesus through obedience to his spiritual and moral laws. As we make Jesus Christ the center of our lives, this will be our lot, and I pray for this, bearing my witness that these things are true. In the name of the Lord Jesus Christ, our Savior. Amen. ○

to the spirit of ecumenism. These are ecumenical councils in which you labor industriously to bring into one the whole of Christianity.

In all of this you see us, The Church of Jesus Christ of Latter-day Saints, standing apart, not participating. We are not in the councils. And not only this, you find us sending missionaries among your parishioners, pleading with them to hear the message of the gospel of Jesus Christ, and bearing witness that he lives.

Why, you ask, will we not support the great ecumenical movement? Why do we absent ourselves from councils called in the name of Christian unity?

It is in answer to this question to you and to the wondering youth in the Church that we yearn with prayerful, fervent desire that you may feel the spirit in which we speak.

Our brethren, we declare that councils alone will not bring unity. The efforts of men only, regardless of how well-intentioned, will not call it forth. No more will be accomplished through uninspired reorganization and attempted unification of the Christian churches than has been accomplished through the uninspired separation of them.

It was when men denied the gift of the Spirit and failed to heed the inspirations from the Lord and the promptings of the Holy Ghost that they strayed from the gospel of Jesus Christ and began to contend one with another and to protest one against the other.

The very concern, the recognition of the need to be put together again, the very feeling that something is out of order that wants to be put in order, indeed, the very reason for which the ecumenical councils are being called are evidence that the division in the first place was wrong and even apostate in its dimensions.

There is indeed a need for unity. But we would be mistaken to assume that each of the multiplicity of Christian churches is part of the so-called "body of Christ" (one Church representing the arm, another the leg, another the head, etc.), and that putting them all together would make the full "body of Christ."

They are not component parts, but are imperfect and distorted copies of the whole. To pretend that bringing them together will constitute bringing into one whole all that is essential for the salvation of mankind would be to mislead one another.

You have no doubt on many occasions read these words in the gospel of John:

"If ye love me, keep my commandments.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

## A Call to the Christian Clergy

Boyd K. Packer

Assistant to the Council of the Twelve

● I feel subdued in spirit, brethren and sisters, as we come near the closing moments of this great conference. There is the promise that "when a man carries it into the hearts of the children of men." (2 Ne. 33:1.) Because there are some here visiting with us as guests about whom I care deeply, I pray for an interest in your faith and prayers as I direct my remarks to them.

It has been our privilege over the past two years in the mission field to become acquainted with clergymen from a number of Christian churches. We find them to be good men—sincere, honest in their dedication to the ministry that they have chosen. It is to you "men of the cloth," as you term yourselves, that I speak.

Would you be offended if I called you "our brethren"? This term, commonly used in the Church, is a title of dignity and honor, and I address you thusly in respect for your ministerial assignment.

Please understand the spirit in which I speak. It is with humility and without arrogance that I call to your attention a matter of significant spiritual importance; in the spirit of what might be termed "a call to the Christian clergy."

In conversation several of you have opened your heart and given expression to your solemn feelings concerning the Christian Church at large, the feeling that something is out of order that wants to be put in order. Not so much as you have said, that the clergy is not desirous of moving people to good works, but rather that there is some-

thing missing.

Your youth have become unresponsive, and although you have introduced innovations into the worship services—jazz combos, poetry reading, interpretive dancing, all thought to be appealing to youth—nevertheless, they are drawn away and grow up without faith.

One reads with serious reflection the words of the Prophet Amos:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and young men faint for thirst." (Amos 8:11-13.)

I testify that such a spiritual famine is upon the world. And as moral fiber is weakened, forces of darkness grow in courage. Evil has unclothed herself and walks the street in brazen impudence, defiant, frightening, persuasive.

In recognition of this, you point with nervous realization that the churches are not fulfilling their obligation to mankind; and you find yourselves reaching out to one another, hoping to draw close together, to stand shoulder to shoulder, sensing that in unity there may be strength.

You have told me of your councils—local, regional, national, and worldwide—in which you devote yourselves



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"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

"I will not leave you comfortless: I will come to you." (John 14:15-18.)

In no age in the history of the world were men more in need of that spiritual comfort.

Is it unreasonable to ask you, who are by disposition such seekers after truth that you have chosen the ministry, to set aside for a moment self-interest, prejudice, even concern over the source of your livelihood, and to openly and honestly and prayerfully consider that there may be an answer provided by the Lord that cannot be arrived at in ecumenical councils?

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9.)

Are you so illiberal that you could not admit at least as a thought that God may have chosen not to restructure, nor repair, nor to renovate, nor even to re-unite the churches?

Mankind is not left alone. There is the answer to the problem of Christian unity, but it is not a reuniting nor a renovation. It is the *restoration*!

The Lord's way was certified to man on April 6, 1830, when there was organized The Church of Jesus Christ of Latter-day Saints. The Father and the Son had appeared. The heavens were opened!

Angelic messengers restored by ordination the priesthood. God once again spoke through his Prophet. A council of twelve apostles was called. And the organization, with proper authority, was restored as it had been first established by Jesus Christ.

It is not an easy way we offer. It is not easy to change, particularly when we come to see the path we have walked in a new light.

A naturalist one day knelt in the Scottish highlands with his magnifying glass focused upon some blossoms of the heather until, as he afterwards confessed, he lost track of time. Suddenly he glanced over his shoulder and found an old highland shepherd watching. I suppose he was somewhat embarrassed, but without saying a word he plucked the heather bell and handed it with the magnifying glass to the shepherd. The old man put the instrument to his eyes and peered at the heather bell. He was silent for awhile; then, handing back the flower and the instrument, he said slowly: "Ay, man, I wish ye no had shown me that."

"Why?" asked the naturalist.

"Because these rude feet have trod-



One of the transmitting towers through which words of Church leaders were carried by airwaves to Saints throughout the world, den so many of them." It is not easy to change.

In this conference you have heard quotations from the Book of Mormon.

Some have been offended that anyone would assume that the Bible was incomplete or that there needed to be more. They have, indeed, said, "A Bible! A Bible! We have got a Bible. What need have we for more Bible?" (See 2 Ne. 29:3.)

We are, nonetheless, inescapably faced with the fact that with the Bible only, well-intentioned men, as worthy as you today, with centuries of opportunity to seek their end, have devised such a multiplicity of churches that even the ecumenical movement seems hopeless to unite them. And if the present trend continues, the Bible itself will be repudiated by the churches.

Our brethren, as you look for that "missing something," consider these words spoken by a Book of Mormon prophet:

"And Christ hath said: If ye will have faith in me ye shall have power to do whatsoever thing is expedient in me.

"And he hath said: Repent all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved.

"And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you, with power

and great glory at the last day, that they are true, and if they are true has the day of miracles ceased?

"Or have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

"Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain.

"For no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man, for they are as though there had been no redemption made.

"But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if ye have not faith in him then ye are not fit to be numbered among the people of his church." (Moro. 7:33-39.)

"What today's world must have," said President J. Reuben Clark, "if humanity is to go on climbing upwards, is men—those wearing the cloth as well as the laity—who know that God lives and that Jesus is the Christ; men who, having this knowledge, have also the intellectual honesty not only to *admit* but to *proclaim* it; who have further the moral courage and the sterling character to live the righteous lives this knowledge demands. This knowledge must be a living, burning knowledge of God and Christ."

Our brethren, we bear testimony that The Church of Jesus Christ of Latter-day Saints is the Lord's Church upon the earth, by his own declaration the only true and living church upon the face of the whole earth with which he, the Lord, is well pleased.

One hundred thirty-seven years ago, in anticipation of the dilemma that man would face, the problem of Christian unity was answered with the organization, the restoration of the gospel of Jesus Christ, presided over by a prophet of God, having the apostolic power and authority and all the organization as it had existed in the primitive Church.

I bear you my witness that I know that the gospel of Jesus Christ is true, that it is the power of God unto salvation, and that all men who will may come and receive by baptism the saving ordinances of the Church and know of a certainty in their own heart of the truth of the message of this gospel. In the name of Jesus Christ. Amen. ○



In Monticello (Utah) Ward, San Juan Stake, boys and men listen to Saturday evening priesthood session.

## Making God the Center of Our Lives

President David O. McKay

(Read by his son Robert R. McKay)

● The hour is now drawing to a close wherein this great annual conference of the Church soon will have become an event of the past. The sessions themselves will be mere history, but we pray that the messages given will ever remain on the tablets of our memories and will become moving factors in our daily lives.

All that has been said and done, all the testimonies borne have directly or indirectly led to this divine admonition—" . . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Let us make God the center of our lives. That was one of the first admonitions given when the gospel was first preached to man. To have communion with God, through his Holy Spirit, is one of the noblest aspirations of life. It is when the peace and love of God have entered the soul, when serving him becomes the motivating factor in one's life and existence, that we can touch the lives of others, quickening and inspiring them, even though no word be spoken. There is operative in the world a spiritual force as active and as real as the waves that have carried the messages of this conference over a vast network of television and

radio stations.

May we realize as never before that mastery of one's personal inclinations is the heart of the Christian religion and of all religions. By nature the individual is selfish and inclined to follow his immediate impulses. It requires religion, or something higher than an individual or even a society of individuals, to overcome the selfish impulses of the natural man, which will lead him to a more successful, fuller life. Self-mastery comes through self-denial of little things. Christ in these singular words said: " . . . whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." (Matt. 16:25.) Whenever you forget self and strive for the betterment of others, and for something higher and better, you rise to the spiritual plane. If, in the moment of quarreling, in the moment of temptation to find fault with another, we will lose our self-centered self for the good of the Church of which we are members, for the good of the community, and especially for the progress of the gospel of Jesus Christ, we will be blessed spiritually, and happiness will be our reward.

"What though I conquer my enemies, And lay up store and pelf!



I am a conqueror poor indeed  
Till I subdue myself." (Unknown)

"... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) Seeking first the kingdom of God, making him the center of our life, is an essential and fundamental part of religion; indeed, you cannot imagine religion without it. Faith in God as a supreme being is the fundamental principle of religion.

When God becomes the center of our being, we become conscious of a new aim in life—spiritual attainment. Physical possessions are no longer the chief goal in life. To indulge, nourish, and delight the body as any animal may do is no longer the chief end of mortal existence. God is not viewed from the standpoint of what we may get from him, but rather from what we may give him.

Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. What the spirit is to the body, God is to the spirit. When the spirit leaves the body, it is lifeless, and when we eliminate God from our lives, spirituality languishes.

We accept God as indeed our Father. Christ taught us to address him as "Our Father which art in heaven." (Matt. 6:9.) To us he is so real that we accept his appearance in this dispensation as an expression of his love for his children. God is not merely a force, though he is that. He is not merely something away out of our touch, but he is as near as your father is to you and my father to me. I like to think when I have a task to perform that in secret I can say, "Father, guide me today," and feel that I shall have added strength to do that task. I may not succeed always. My own inhibitions and weaknesses may prevent my doing so, but there is strength in the assurance that I can go to him and ask him for help and guidance. That is what you can do.

Christ declared: "... I am come that they might have life, and that they might have it more abundantly." (John 10:10.) In him we have our life, our guide. His name is the only one whereby mankind will find peace, safety, comfort, and salvation. He who would have the abundant life must follow him.

As we depart now to go to our various homes, let us make real the good feelings that have been aroused in our souls throughout this conference. Let us not permit to evaporate from our minds and feelings the good resolutions we have formed. First, let us resolve that from now on we are going to be men and women of higher and more sterling character, more conscious of

our weaknesses, more kind and charitable toward the failings of others. Let us resolve that we shall practice more self-control in our homes; that we shall control our tempers, our feelings, and our tongues that they may not wander beyond the bounds of right and purity; that we shall do more seeking to develop the spiritual side of our lives, and realize how dependent we are upon God for success in this life, and particularly for success in the positions we hold in the Church.

With the prevalence in the world, and around about us, of pernicious ideas and subversive teachings that pervert the minds of the unstable and uninformed, and, as has been noted in the meetings of this conference, divert some of our young people from Church standards, may parents, stake presidencies, bishops, quorums of the priesthood, and auxiliary leaders realize that they have a greater responsibility than ever before to do all they can to counteract these poisonous influences.

Let us testify to the youth that God is our Father; that the spirit within us is just as eternal as he. This body is physical. It is a mere house, just as physical as this building, which, if left alone, is lifeless, no matter how beautiful or how substantial, and will not fill its purpose if left unoccupied.

Our body will not fulfill its purpose—it cannot—without that life-giving something within which is the offspring of Deity as eternal as the Father. When death comes, his power ends with the silencing of the physical heart. He does not, he cannot touch that eternal part of man any more than he touched Christ's spirit while his body lay in a borrowed tomb. He himself lived and moved and had his being. It is also true that death cannot touch that spirit within us. That spirit within, young man, young woman, is the real you. What you make of yourself depends upon you as an individual. You are in this world to choose the right or the wrong, to accept the right or yield to temptation. Upon that choice will depend the development of the spiritual part of you. That is fundamental in the gospel of Jesus Christ.

May parents especially realize that the most potent influence in child life is the home, and that the Lord has directly placed the responsibility of teaching their children upon the parents. I wish the following paragraph, given by revelation to the Prophet Joseph Smith, could be written and put upon the wall of every home in the Church:

"... inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the

gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

The character of a child is formed largely during the first twelve years of his life. He spends 16 times as many waking hours in the home as in the school, and 126 times as many hours in the home as in the church. Each child is, to a great degree, what he is because of the ever-constant influence of home environment and the careful or neglectful training of parents. Home is the best place for the child to learn self-control, to learn that he must submerge himself for the good of another. It is the best place in which to develop obedience, which nature and society will later demand.

Homes are more permanent through love. Oh, then, let love abound! Though you fall short in some material matters, study and work and pray to hold your children's love. Establish and maintain your family hours always. Stay close to your children. Pray, play, work, and worship together. This is the counsel of the Church. Would you have a strong and virile nation?—then keep your homes pure. Would you reduce delinquency and crime?—then lessen the number of broken homes. It is time that civilized peoples realized that the home largely determines whether children shall be of high or low character. Home-building, therefore, should be the paramount purpose of parents and of the nation.

With all my heart I say, God bless you, brethren and sisters, you parents, you men of the priesthood, you leaders of our stakes, wards, and missions, you temple presidents, you missionaries. God bless and protect the valiant young men who are in the armed forces of our country.

I pray that the spirit of this great conference will remain in all our hearts and be felt throughout the uttermost parts of the earth, wherever there is a mission or a branch in all the world; that that spirit might be a unifying power in increasing the testimony of the divinity of this work; that it may grow in its influence for good in the establishment of peace and brotherhood throughout the world.

I bear you my testimony that the head of this Church is our Lord and Savior, Jesus Christ. I know of the reality of his existence; of his willingness to guide and direct all who serve him. I know that in this dispensation he restored with his Father through the Prophet Joseph Smith the gospel of Jesus Christ in its fullness.

May we have increased power to be true to the responsibilities that the Lord has placed upon us as General Authorities, and upon you, my brethren and sisters. I pray in the name of Jesus Christ. Amen.



"I wish the following paragraph given by revelation to the Prophet Joseph Smith could be written and put upon the wall of every home in the Church:"

President David O. McKay  
April 1967 General Conference

“ . . . inasmuch as parents have children in Zion, . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents.”

(D&C 68:25.)

## Best of Movies

By Howard Pearson



Big game ranching in Africa is theme of *Africa, Texas Style*.

● *Africa, Texas Style*, starring Hugh O'Brian, is one of the family movie delights certain to entertain adults as well as children this summer. In the film, which is reminiscent of another popular African movie of recent years, *Hatari*, an attempt is made to capture all types of wild animals because they are becoming too numerous. The capturing is attempted with ropes, and when the cowboys from Texas go after giraffe, zebra, rhinoceros, and other animals with a lasso, it makes for entertaining cinema.

A wise person has observed that an adult can't really criticize the musical tastes of young people until he has seen and heard them. Sonny and Cher, entertainers who are popular with the teenagers, have made their first movie, *Good Times*. It's way out in some respects, but has nothing objectionable. The film pokes fun at westerns, with Sonny playing a western hero who is so incompetent that bad men leave town rather than disgrace themselves by tangling with him.

*The Reluctant Astronaut* is another light and delightful film for summer. Don Knotts plays a character who is afraid of heights, but he manages to get a job as an astronaut at a kiddie rocket show. His father thinks Don is greater

than he is and gets him a job at the Manned Space Center.

Don's hometown thinks he is a great astronaut, when in reality he only handles janitorial duties at the center. The hometown finds out about this and Don is embarrassed. He tries to bolster himself in drink, which is the only objectionable part of the picture. Before it's over, Don becomes a real astronaut and remembers how to land his ship because of something he learned at the amusement park.

While these are general audience pictures, the movie world has produced some films that adults and mature young people should find enjoyable.

There is *A Man for All Seasons*, the Academy Award-winning best picture, which deals with Sir Thomas More and his relationship with Henry VIII. It has a timeless message about a man's duty to his own conscience and to God being more important than his duty to man.

*Bolshoi Ballet of 1967*, which we recommended after a screening several months ago, is just now going into release. With the background of lovely Tchaikovsky music and stunning photography, Bolshoi dancers put on several numbers that have become traditional at Christmas ballet performances. *PTA*

*Magazine* and other respected publications have recommended this film for everyone interested in ballet—from 7 to 70.

*Up the Down Staircase*, taken from the best-selling book about the experiences of a schoolteacher in a school for underprivileged youngsters in New York, is a powerful, well-told, and compelling drama. Sandy Dennis, who won the best supporting actress Oscar, stars in this film, which has also won national honors from PTA and other youth-interest organizations.

Walt Disney Studio is being represented this summer by a group of reissues and films that are playing second-run in theaters and drive-ins. All are suitable for all members of the family. The new ones include *Bullwhip Griffin*, a comedy on Gold Rush days, and *Monkeys, Go Home*, the story of some olive-picking monkeys in Italy. The reissues are *Snow White and the Seven Dwarfs*, the perennial favorite; and *The Absent-minded Professor* and *The Shaggy Dog*, two hits that proved Disney could make comedies that would appeal to adult audiences as well as to children. ○

Motion pictures reviewed on this page are neither approved nor recommended by the Church or the Era. They are, however, in the judgment of the reviewer, among the least objectionable of the current films.

## The Church Moves On

### March 1967

**26** New Jersey Central Stake was organized from parts of New Jersey Stake, with Robert H. Daines sustained as president and Reginald L. Call and Frank H. Wirig as counselors. This is the 429th stake of the Church now functioning. President George H. Mortimer of the New Jersey Stake received new counselors: J. Lorenzo Smith and Dennis Whisenant. The changes were made by Elder Harold B. Lee of the Council of the Twelve and Elder Franklin D. Richards, Assistant to the Twelve. Elder Orson Pratt introduced the restored gospel in New Jersey in 1832.

### April 1967

**2** New stake presidency: East Jordan (Salt Lake County) Stake, President Richard F. North and counselors, Del E. Brady and Ralph E. Jensen.

**3** The First Presidency issued a statement urging support of the annual cancer fund drive now in progress.

A two-day seminar for new members of stake presidencies and bishoprics in foreign stakes began in the assembly room of the Church administration building under the direction of the Presiding Bishopric.

**4** The 61st annual conference of the Primary Association began this morning with a general session in the Tabernacle. Department sessions were held in the afternoon, followed by an evening reception. Attending for the first time were Primary presidents of the Mexico City (Mexico) and Hawkes Bay and Wellington (New Zealand) stakes.

**5** Department sessions occupied the morning hours of Primary conference, followed by an afternoon

general session and a late afternoon mission department meeting.

**6** With President McKay presiding, the 137th annual conference of the Church began this morning in the Salt Lake Tabernacle.

Church membership announced today for the period ending December 31, 1966, was 2,480,899; 2,032,359 in the stakes and 448,540 in the missions. There were 68,843 converts and 48,273 children of record baptized in the stakes and missions.

**7** During the day bishops, stake presidents, and other Church leaders met with students on the campus of Brigham Young University, Provo.

The semiannual church welfare meeting was held this evening in the Tabernacle. A chorus of Salt Lake City area bishops provided the music.

Mission and other reunions were held this evening.

**8** Following a day's recess, general sessions of the conference resumed in the Tabernacle.

The priesthood session in the Tabernacle was filled to overflowing. Priesthood bearers were assembled also in the Assembly Hall and in 478 other locations in the United States and Canada. In addition, about 60 tapes were made to be sent to groups not tied into the direct-wire service.

The appointments of Paul B. Tanner as treasurer, Jay W. Mitton as assistant secretary, and Carol Christopherson (Mrs. Kenneth H.) Smith and Kathryn Barnes (Mrs. Robert G.) Vernon as members of the general board of the Deseret Sunday School Union were announced.

**9** This morning's conference session utilized space-age communication for the first time as the conference was broadcast in Hawaii via the Lani Bird satellite.

It was announced that some 240 television stations broadcast portions of this conference.

Fire destroyed transmitting facilities in Massachusetts of shortwave radio station WNYW.

Sunday School sessions for leadership were held following close of the general conference, and a Sunday School conference general session in the Tabernacle convened this evening. ○



Lying on that hospital bed, I remembered the Savior's words to the apostles:

## The Spirit of Home Teaching

● Have you ever had an experience that changed the course of your life?

Mine came without warning. I had just returned from Sunday School and was seated comfortably on our patio. I had always been physically active and now at 44 felt myself to be in excellent physical condition. Suddenly I became aware of a cold feeling in my chest, which quickly spread throughout my body. A heart attack.

What happened then is now a blur: my wife calling the doctor; friends administering to me in the hospital; the brink between life and death. At one point my heart stopped beating.

Long days and nights of apprehension and uncertainty gradually gave way to hope. Through divine intervention, I was spared.

Lying on that hospital bed, I reviewed my life and behavior. I saw that I had had no conscious goal to guide my actions, but had been tossed about by the winds of the world and had reaped much regret and sadness.

One day as I lay in bed, I remembered an event recorded in the last chapter of John. The disciples, confused and discouraged, had been fishing, when the resurrected Savior appeared to them. He ate with them and then, indicating the fishes, said:

"Simon, son of Jonas, lovest thou me more than these? . . . Yea, Lord; thou knowest that I love thee. Then Jesus said, Feed my lambs."

Again Jesus asked the same question and gave the same charge, and even a third time:

"Simon, son of Jonas, lovest thou me? . . . Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." (See John 21:15-17.)

This injunction took on new meaning for me. If the Lord should ask me if I loved him, what could I do to prove it? That day, in humble supplication, I prayed that I might make up for lost opportunities.

Months later I attended a meeting in which our stake president outlined the new home teaching plan. I remembered that some wondered why we

were given a new name for an old program. In remembering my past performance as a ward teacher, I saw that my chief motivation had been to make a short visit to each home once a month so I could satisfy the bishop and the pressure for reports. But now something important was taking place within me.

Many things were taking on new meanings: the prayer on the sacrament; taking upon myself the name of the Savior; his meaning for my life; his voluntary sacrifice that I might live beyond death; his principles of life that make possible the most intensive and permanent kind of joy; his priesthood, which he had given to the Church.

In a way, I had been born again.

So, when the bishop and the quorum leaders called me as a home teacher, I read the section in the Doctrine and Covenants that outlines the duties. I was particularly impressed with the thought of "watching over my families, to be with and strengthen them." (See D&C 20.)

I made a personal commitment to the Lord that I would try to "watch over my families" the way that he would. Oh, I know that he is infinitely wiser than I. But I did feel that I could implement his teachings in my relationship with them and emulate his love.

In one of the homes in my district lived a widow. One day during a snow storm my wife and I saw her struggling to the market. I stopped the car and told her that it would be a privilege to take her. I told her I wanted her to think of me as a friend and that whenever she needed help, she should let me have the chance.

"Thank you so much," she said. "This is the first time a home teacher has done such a thing."

One night I remembered I had never seen her at any of our socials, and I decided to find out why, if I could without offending.

She was very gracious when my companion and I knocked on her door. I told her that we had come because I really meant what I said about wanting to be her friend. "I really feel you do," she said, "and I appreciate it."

## "Feed my lambs."

I finally approached her about our socials.

"Well, I must admit that I have been invited to attend sometimes. But never once did I feel part of the group. No one invited me to go with them, and I didn't want to feel that I was imposing."

That month she went to her first social with my wife and me. No one could have been more warm in appreciation.

I discovered something else. Giving is not a one-way street. This widow's appreciation made it possible for her to give to us. One night she called and said that if we ever needed a baby-sitter, she would love to do it.

Later, it occurred to me that she didn't hold any position in the ward. I mentioned this to my group leader, who spoke to the bishop. Soon the widow gratefully accepted a call to teach in the Junior Sunday School.

Through these experiences, I learned that the position of a home teacher means that one is kind of second father to the family, bringing the help and facilities of the quorum, the ward, and even the Church to each family and each member. I also learned what the Savior meant when he said: "I will not leave you comfortless; I will come to you." (John 14:18.) He kept that promise to me.

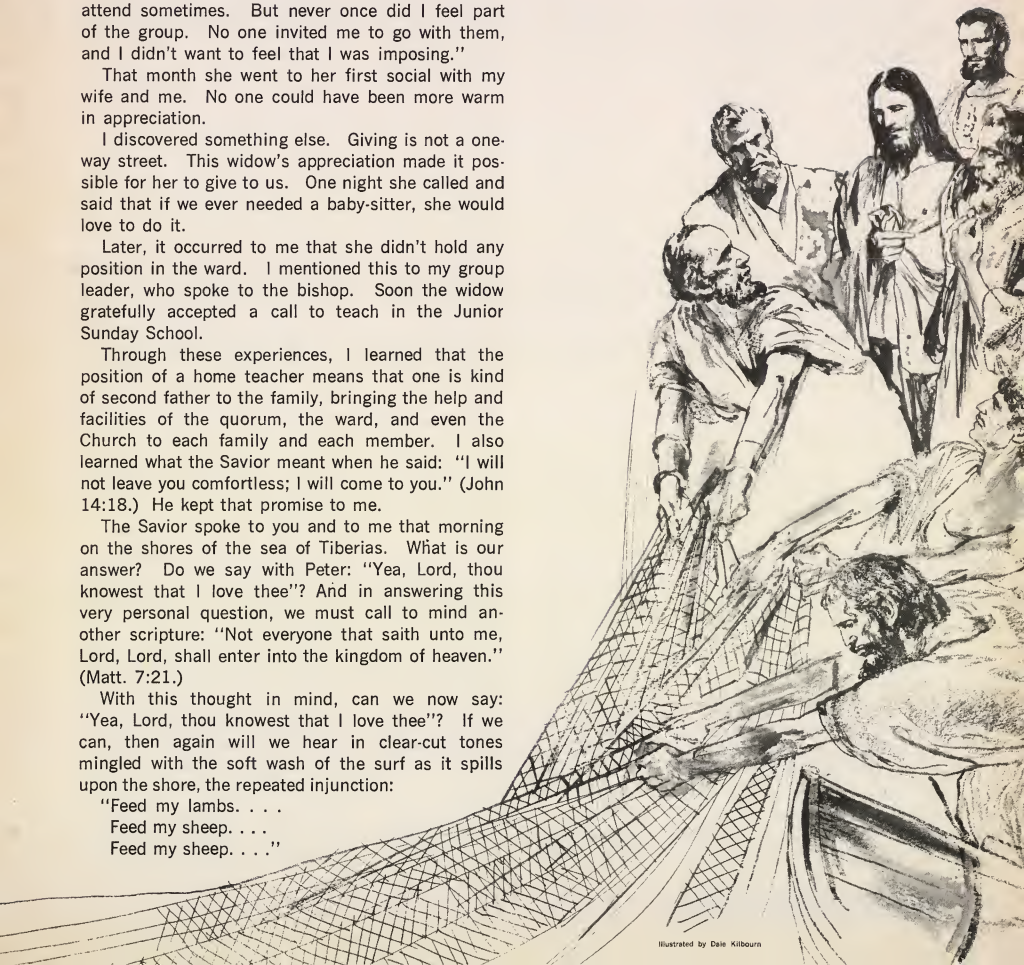
The Savior spoke to you and to me that morning on the shores of the sea of Tiberias. What is our answer? Do we say with Peter: "Yea, Lord, thou knowest that I love thee"? And in answering this very personal question, we must call to mind another scripture: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." (Matt. 7:21.)

With this thought in mind, can we now say: "Yea, Lord, thou knowest that I love thee"? If we can, then again will we hear in clear-cut tones mingled with the soft wash of the surf as it spills upon the shore, the repeated injunction:

"Feed my lambs. . . .

Feed my sheep. . . .

Feed my sheep. . . ."





## Things Weren't Always As They Now Are

It was late when the bishop dropped off his counselors. They'd had a full evening of visiting some members; they were enjoying the rich spirit of harmony this night. But it was late, and so with a firm handshake for each, the bishop drove off into the night, leaving them standing in front of the second counselor's home. "You know, Jim, I can't tell you how grateful I am to be in this bishopric. Frankly, I was quite surprised when the bishop chose me after Brother Murphy moved. Having been in the ward less than a year—well, I just assumed he'd call someone who'd lived here longer."

The first counselor smiled and put an affectionate arm around his companion. He liked Brother Larson; he and the bishop had both noted his willingness and enthusiasm soon after he moved into the ward. He was aware, too, that it was only after considerable prayer and fasting that the bishop had felt right in choosing such a new member of the ward as a counselor.

"As I've mentioned," Brother Larson continued, "we were somewhat involved in our last two wards, and they were really fine people, but somehow many of them never quite reached the high record of Church activity that many in this ward have achieved. I've been trying to figure out

what makes this ward so much more active than those other wards. But I'm baffled; I can't quite put my finger on it, unless it's that we've been especially fortunate in having such a wealth of leadership all living in the same neighborhood. Everyone seems so interested and active!" The first counselor's smile broadened. He shifted his weight and savored for a moment this honest praise. Perhaps he alone knew how hard the bishop had struggled to bring the ward to this point, while a newcomer viewed the ward's high degree of activity as merely a natural occurrence.

"Those are kind words," he finally replied. "I admit we have some capable leaders, but I don't think I'd give much credit to the fact that they just happened to be all living in the same neighborhood."

He paused to let his next words sink in: "You see, Brother Larson, *things weren't always as they are now*. There was a time, only a couple of years ago, when we were at the bottom of the statistical list in the stake. And you didn't need a report to see it. The members' attendance at sacrament meeting was usually much less than average. Priesthood activity didn't seem too bad, until you realized how many of the brethren were

going home during that half hour before Sunday School and not coming back.

"You think we have the greatest Scout troop in the district? I'll admit that seventeen active Eagle Scouts make a pretty impressive sight, but three years ago we couldn't find anyone who'd even be Scoutmaster. And the reason the bishop and I were so delighted when our choir was asked to sing in stake conference is because the presidency knows ours is the one ward that can bring together forty people who'll sing with spirit and never miss a practice. But there was a time when we were the only ward in the stake that *didn't* have a choir!" He paused again for emphasis. "No, Brother Larson, things weren't always as they are now."

They both stood there in the dark. The lights went off in a house across the street, but the second counselor was still intrigued and curious.

"Well, wait a minute now. I'm inclined to think you're playing down your past history. You've always had some great leadership in this ward. Didn't someone tell me that when the bishop was stake Sunday School superintendent, his wife was the Relief Society president? That your wife was MIA president, and you headed up one of the most





active elders quorums around? Hasn't Brother Meeker been a mission president? Wasn't Brother Dansie in the stake presidency before he became the patriarch? It seems to me this ward has had some great Church families in it." The first counselor's eyes gleamed as he stepped forward and said: "Oh, you're right. This ward has always had some great, active families in it. But earlier you said we were 'fortunate' to have such tremendous leadership in our ward. And what I'm saying is that some of our most effective people were neither active nor leaders a while back." The first counselor was making his point, as he added: "You see, I want to give credit where credit is due: to the bishop. He's the man who has changed this ward so remarkably. You came in from the outside and now comment on how wonderfully active everyone is, how splendidly our programs run. I say to you, it wasn't always so. The *bishop* has made the difference." "How did he do it?" Brother Larson quickly asked. "When they ordained him bishop, the first thing he did was release his wife and mine. The next thing he did was to tell Brother Murphy and me—quite firmly—there would only be one ward assignment per person, and only one major position per family.

When I asked to have Brother Haddock as MIA superintendent, the bishop said no, simply because Brother Haddock's wife was already a counselor in the Primary. When I reasoned that the superintendent's calling was the more important, the bishop said, 'Well, the Primary is already organized. Find someone else.' And that's what we had to do: we had to find someone else for many positions! Why, when we cut back to one assignment per person (and we didn't count home teaching as such a calling; that was a priesthood privilege, the bishop said), we found ourselves floundering for want of leadership.

"So the bishop had the clerks draw up a ward roster that listed everyone with and without assignments. He forced us to consider people I had always thought to be totally disinterested. So when we came to them, humbly and prayerfully, something quite remarkable happened to them and to this ward. We needed them, and they soon discovered the pleasure of feeling needed, appreciated." But the first counselor wasn't through. He pressed on: "The bishop likes to quote something he read years ago, that one of the important functions of the Church is to help *perfect the individual*. He always says that

when we deny individuals the opportunity to participate as leaders and teachers, we prevent them from discovering the full blessing of the gospel. So when he started making Church callings seem like something special—one to a person—people began waiting and anticipating what *their* particular calls would be. The strong members, reduced to one assignment, put everything they had into it; the less experienced Saints really worked at pulling themselves up to this new standard.

"Why, when we went to see Gary Clark about being Scoutmaster, he smacked his fist into his palm and said he'd give it a real try. And he said another thing; he said this was the first real assignment he'd had since going through the temple. Do you know, with his lackluster attendance record, I never dreamed he'd been active before. Later, we discovered he had never felt a part of our ward; he felt that no one needed him, no one cared.

"Yes, we've been especially 'fortunate,' as you suggested, but our fortune has come with a bishop who has prayerfully given himself over to the task of helping provoke great Church experiences from *all the families* living in our ward. It's worked out wonderfully!" ○



Today's Family  
Florence B. Pinnock,  
Editor

## To Turn A Page

● A doctor once said to a woman, "You know, you run around as if you were a brand new Lincoln Continental, while you really are a Model-T Ford. Take it easier. Change your pace and find another beat to march by." Each one of us has his own built-in timing, and he should adjust his life to it. Years and conditions can change this rhythm, so the very best thing to do is to know yourself well enough to live by the beat that seems best for you today. Jan, across the street, has entirely different timing than you. Condition yourself to your own rhythm.

A husband who didn't dash around as fast as his wife once said to her, "It isn't a virtue to work and even to play as fast as you do. Slow down and enjoy life." It is important to fill each minute but not so necessary to cram every 'second to overflowing.

Summer is a time to leisurely enjoy each hour. This June may be just the month for you to discover your best pace. Take time to read, to dream, to doze, to discover. Much of this can be done with a book in your hand. Find out how Carl Sandburg feels about Chicago; listen to Robert Frost in his poem

about a snowy evening, and love the thoughts and rhythm as he tells of promises to keep and miles to go before he sleeps. ("Stopping by Woods on a Snowy Evening.") Turn to Marianne Moore's poem "Silence" as she quotes her father on the thought that superior people never make long visits. Enjoy the words and thoughts of Emily Dickinson as she says:

"Eternity will be  
Velocity or pause,  
Precisely, as the candidate  
Preliminary was."

A summer day with a book of poetry can change life's outlook considerably. If you are a busy mother, try it sometime.

Perhaps one evening you will turn pages to find out what Aristotle said about the power from within, or Plato's concept of democracy, perfect equality, and education. In high school did you miss the *Iliad* and the *Odyssey*, two of the oldest complete books in the western world? These books are not light reading for a warm summer day, but they would help round out your knowledge.

Maybe your interest would move





on to a man who said, "He who has a *why* to live can bear with almost any *how*"; or to a psychiatrist who talked of "the last human freedoms"—the ability to "choose one's attitude in a given set of circumstances." Become excited over your own possibilities! This summer decide to find out a little about a lot of things and a lot about one thing. A good way to do this is to turn pages every day and discover how great men and great women feel and think. Tease the meaning out of books that make you think, and also let a light, gay book tease you.

Two people speak as you read—the one who has written and the one who reads. Reading can close many gaps. How wide is your understanding of art, of poetry, of child psychology? If you are a mother, you can help close the "generation gap" by reading what specialists in teenage behavior have learned through their years of study. If you are trying to teach in some organization and know you are not succeeding, that no one is learning from you, why not choose a few books on teaching and leadership techniques and make them yours? Be interested in who *The Ten Most Wanted Men* are as

explained by Elder Paul H. Dunn. Know something of *Adventures in Friendship* by David Grayson and *Teaching the Gospel* by Asahel Woodruff.

Maybe your knowledge gap is miles wide where words are concerned. You read without understanding the exact meaning of words. You are a "surfer," a "skimmer," and meanings elude you because in the past the dictionary has just been a big book on a shelf. This summer would be worthwhile if you were to widen your word wisdom. Read to relax but read to learn.

Make the dictionary your companion and you will escape your limited word jail. Word understanding can become a delightful game, and your vision and horizon will widen as your vocabulary enlarges. This summer never pass up a word you don't know, and in time you will even find yourself arguing with authors over their choice of words. It is fun!

This interest in clear expression might tempt you to pick up your pencil and start writing. Creative ideas with new twists plus the right words equal thoughts others will read, learn from, and enjoy. You

then will be a shaper of minds.

It is good for children to see their mother turning the pages of books. If parents make reading seem special, children will imitate them and also find joy in reading. Summer is a time to mine the thoughts of others—but more than that, it is a time to discover oneself.

#### NO CAVIAR

If you were to visit down your street, how many jars of caviar would you find on your neighbors' shelves? If your friends are like mine, you wouldn't discover one.

Women like recipes that have an interestingly different twist, but these recipes must also call just for "pantry shelf" ingredients. Exotic ingredients evade many of us because of too little money or the unavailability of a food specialty store. Try checking your favorite recipes and you too will come to the conclusion that your most popular recipes are often those made by just walking into the kitchen and going to work. Take pride in preparing everyday dishes better than anyone else. This month we have for you some unusually delicious recipes calling for "pantry shelf" ingredients. ➔

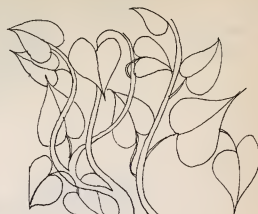


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mon people. They're usually  
funny. See Harry's column  
every day in your family  
newspaper.

## DESERET NEWS



**To Turn  
A Page**

### Budget Beef

Combine 1 pound ground beef,  $\frac{1}{4}$  cup dry bread crumbs,  $\frac{1}{2}$  cup milk, 1 teaspoon salt,  $\frac{1}{4}$  teaspoon pepper, 1 teaspoon Worcestershire sauce, 1 teaspoon grated onion. Line ungreased muffin cups with  $\frac{1}{4}$ -inch thick layer of mixture. Bake at 325° F. about 30 minutes. Fill centers with creamed potatoes and peas and serve.

### Oatmeal Biscuits

2 teaspoons salt  
2 cups boiling water  
2 cups quick-cooking rolled oats  
2 tablespoons butter  
1 package dry yeast  
 $\frac{3}{4}$  cup warm water  
 $\frac{1}{2}$  cup firmly packed dark brown sugar  
1 cup instant nonfat dry milk  
 $\frac{3}{4}$ -4 cups flour  
Melted butter

In a 2-quart saucepan add salt to boiling water; stir in rolled oats. Remove from heat. Add butter and stir until melted. Cool to lukewarm. In a large mixing bowl sprinkle yeast over warm water and stir until dissolved; add brown sugar. Blend in oatmeal mixture. Stir in nonfat dry milk. Gradually stir in enough flour to make a soft dough. Place in buttered bowl, brush with melted butter, cover, and allow to stand in warm place until doubled. On lightly floured surface knead until smooth. Divide into pieces the size of an egg or walnut and place in greased muffin tins. Cover and allow to stand in a warm place until doubled. Bake about 20 minutes or until done at 375° F. Cool on wire rack. You will find these biscuits to be chewy and flavorful.

### Butter Brickle Cookies (8 dozen)

1 package butter brickle cake mix  
3 tablespoons flour  
 $\frac{3}{4}$  cup milk

## ATTENTION, CHOIR CONDUCTORS!

### Suggested LDS Choir Anthems

Abide With Me, 'Tis Eventide	Gates	M	Lord Hear Our Prayer	Verdi	MD
All Glory, Laud and Honor	Schreiner	M	Lord Is My Shepherd, The	Richards	M
All in the April Evening	Robertson	M	Lord's Prayer	Gates	MD
America the Beautiful	Asper	M	Lord's Prayer	Robertson	MD
Awake! Arise!	Stickles	E	May Now Thy Spirit	Trebone	M
Beautiful Zion for Me	Daynes	E	My Redeemer Lives	Gates	M
Bless Ye the Lord	Ivanoff	E	Now Let the Heavens Be	Chambers	M
Brother James Air	Jacob	D	Joyful	Holler	E
Come, Come Ye Saints	Robertson	D	Now Thank We All Our God	Bach	M
Come, Come Ye Saints	Cornwall	M	Now Thank We All Our God	Robertson	M
For the Beauty of the Earth	Davis	M	O Brother Man	Aulbach	E
Glory to God	Kessel	M	O Cast Thy Burden Upon	Mendelssohn	M
God Is Holy	Eberlein	M	the Lord	Cornwall	M
God So Loved the World	Stainer	E	O Come, Let Us Worship	Cannon	M
Gospel Gives Unbounded	Schreiner	E	O God, Our Help in Ages	Auber	M
Strength, The	Schreiner	M	Past	Cornwall	M
Gospel Is Truly the Power	Schreiner	E	O Lofly Mountains	Sibelius	M
of God	Schreiner	E	O Loving Savior, Slain for Us	MacFarlane	D
He Watching Over Israel	Mendelssohn	M	O Worship the King	Jenkins	M
Here in This House	Howarth	M	Open Our Eyes	Durham	M
Holy City	Arnold	MD	Open the Gates	Robertson	M
How Beautiful Upon the	Harker	MD	Poor Wayfaring Man of Grief	Neidlinger	M
Mountains	Effinger	E	Spirit of God	Shelley	M
I Shall Not Pass Again	Effinger	E	Still, Still With Thee	Handel	E
This Way	Effinger	E	Thanks to Thee, O Lord	Caldwell	E
If Ye Love Me, Keep My	Carlson	M	That Blessed Easter Morn	Handel	M
Commandments	Carlson	M	Verdant Meadows	Schreiner	MD
In My Father's House	MacDermid	M	We Are Watchmen	Shaw	M
Jerusalem, O Turn Thee	Gounod	M	With a Voice of Singing		
Jesus, Name of Wondrous Love	Tiltcomb	M	The Letters E, M, MD and D indicate easy, medium, medium difficult, and difficult.		
King of Love My Shepherd Is	Shelley	D	Average Price Is 25c to 30c		
Let Not Your Heart Be	Foster	M			
Troubled					
Let Us Oft Speak Kind Words	Gates	E	Ora Pate Stewart's		
Lo, My Shepherd Is Divine	Haydn	MD	"To a Child"		
Lo, What a Beautiful Rose	Prætorius	M	Solo or Trio		
Lord Bless You and Keep You	Lutkin	E	50c each		
Lord Is a Mighty God, The	Mendelssohn	M			

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- 3 eggs  
 1/2 cup rolled oats  
 1/2 cup brown sugar  
 1 teaspoon vanilla  
 1 cup chopped nuts

Blend all ingredients except nuts together and beat at medium speed 4 minutes. Stir in nuts. Place by teaspoons on buttered cookie sheet and bake at 350° F. until golden brown. Cool on wire rack.

#### Cheesy Dip

- 1/2 cup cottage cheese  
 1 cup shredded Cheddar cheese  
 2 teaspoons grated onion  
 1/2 teaspoon Worcestershire sauce  
 1 tablespoon minced parsley  
 1/4 teaspoon dry mustard  
 1 1/2 cups cottage cheese  
 1 cup shredded Cheddar cheese

Combine the 1/2 cup cottage cheese, 1 cup shredded Cheddar cheese, onion, Worcestershire sauce, parsley, and mustard; beat until very smooth. Add the 1 1/2 cups cottage cheese and continue beating until fairly smooth. Fold in the 1 cup shredded Cheddar cheese. Use as a dip for crisp carrots, celery, and crackers.

#### Far East Lamb Stew (6 to 8 servings)

- 2 pounds boneless lamb for stew, cut in 1 1/2-inch cubes  
 2 tablespoons drippings or lard  
 1 teaspoon salt  
 2 tablespoons chopped onion  
 1 tablespoon chili powder  
 1 can (1 pound 13 ounces) tomatoes  
 3 tablespoons flour  
 1/2 cup water  
 1/2 teaspoon lemon juice  
 1/4 cup ripe or green olives, chopped  
 Salt  
 3 cups cooked rice

Brown the lamb in the fat. Pour off drippings. Add salt, onion, chili powder, and tomatoes. Cover tightly and cook slowly 1 1/2 hours or until meat is tender. Thicken the stew with the flour mixed with the 1/2 cup water. Just before serving, add lemon juice, chopped olives, and salt to taste. Serve on hot rice.

#### Dilled New Potatoes (6 servings)

- 2 pounds new potatoes  
 Water  
 1/3 cup butter  
 1/4 teaspoon salt  
 1/2 teaspoon sugar  
 1 teaspoon dried dill weed

Scrub potatoes and partially pare around centers. Place in pan of gently boiling salted water. Cover and cook about 15 minutes, or until just tender. Drain; add butter and heat, shaking pan frequently, until butter is melted and potatoes are lightly browned. Sprinkle on salt, sugar, and dill, shaking pan so as to roll potatoes in the dill.

## Hindsight

Temperature has a great deal to do with the volume produced when beating eggs. Have the eggs at room temperature before starting to whip. For a high meringue, use 3 egg whites, 1/2 teaspoon baking powder, 1/2 cup sugar, 1/2 teaspoon vanilla, and a pinch of salt. This amount will cover a 9-inch pie. Add the baking powder to the room-temperature egg whites, beat until fluffy, then add the sugar *slowly*. When all the sugar has been added and the meringue is high and stiff but not dry, add the vanilla and salt. Pile on pie and bake.

## Home, Sweet Home

Trust—an act of pure gold:

*Father and Mother:* trust your sons and daughters after you have taught them right from wrong.

*Children:* trust your parents so much that you follow their advice.

*Family Members:* trust one another so that there will be a spirit of security in the home.

*Parents and Children:* trust your Heavenly Father and keep his commandments, and his love will be strong in your hearts.

*Live* with a feeling of trust for all others, thinking the best of your neighbor.

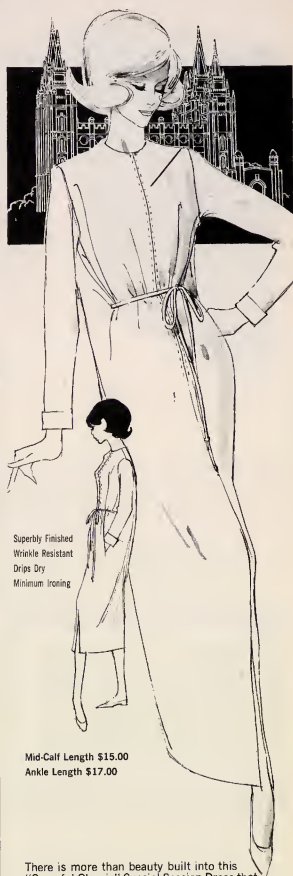
Let suspicion not enter your life.

*Every minute* of the day should be spent earning the right to be trusted.

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## Bufs and Rebufs

### Petra

I spent last summer in Jordan, teaching English at Ber Zeit College, and the article on Petra (March) brought back many fond memories of a delightful people and an awesome area.

Thelma Ireland  
McGill, Nevada

A wonderful story with beautiful pictures on Petra. Also, please accept our congratulations on the new format, the new departments, and the new features.

Mr. and Mrs. M. D. Shields  
Cardston, Canada

### The Bible

I am 26 years old and the mother of two children and thought I was adult, but I found the scenes of Adam and Eve in the Garden of Eden in *The Bible* most uncomfortable. From the squirms of other adults and the pokes and embarrassed giggles of youth in the theater, I judge that I wasn't alone. Tell me, just because the scenes were depicting biblical figures as they really were, does that make the nudity acceptable on the screen for all to stare at? No wonder youth get so mixed up.

Jo Ann Maxwell  
Sandy, Utah

### "Me . . . and Those Golden Questions"

After reading "Me . . . and Those Golden Questions" (March) by Ara B. Richards, I resolved to follow her method of spreading the glad tidings of the gospel. If she can do it, so can I, with only six children under 10 years of age. However, after missing an opportunity this morning I more fully realize the planning and initiative that we must take to make the plan completely operable.

Lorna D. Hansen  
Fairborn, Ohio

I certainly enjoyed "Me . . . and Those Golden Questions."

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I feel a compulsion to write thanks for "Me... and Those Golden Questions." It has planted its truths into my life—an answered prayer. Thank you for imparting knowledge, wisdom, and encouragement at just the right time. The *Era* editions are truly good works and are helping me and other adults grow in many ways.

Gloria L. Downs  
Windsor, Canada

#### New Format

For the first time in 26 years I want to thank you for the *Era*. I like the new table of contents with the numbers first, and the running of the articles continuously. We also appreciate the "Best of Movies." We live in a small town where movies are still the biggest entertainment, and we have walked out of numerous objectionable films.

Mrs. Judy Thompson  
Gettysburg, South Dakota

#### Family Home Evening

Your articles on home evening (January) were most informative and enjoyable, but I was surprised to find that none of your examples is similar to my experience. I felt I must write and relate the means whereby I gained my testimony.

I became interested in the Church a year ago at Central Washington State College, where I also attended LDS institute classes. Bishop and Sister Orin E. Mann invited 30 of us college students to their home each Sunday evening so that we might have our "family home evening," because most of us had been converted while away from home. They also provided the refreshments. I will never be able to say how much I enjoyed the warm, close friendship, lessons, and testimonies of those home evenings. Since then I have transferred to the University of Oregon.

I thank the Lord for this magazine and the Church it represents. I pray that others may invite students and servicemen or anyone away from home into their homes to share home evening.

Dianne Rinehart  
Eugene, Oregon

#### Man Who Will Not Bend

Somehow the first part of "The Man Who Will Not Bend" (February), written by my wife, begins on line 5, page 73, and continues on page 72. This would be confusing to the reader, of course, and is unfortunate because from the layout and special artwork it is apparent you have attempted to present the article in a very impressive fashion. From my own experience, I understand how such a thing can happen.

Stanley B. Kimball  
Edwardsville, Illinois

Somehow the copy blocks were switched and our supercalifragilisticexpialidocious proofreaders missed it.

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Few men have lived busier lives or shown more concern for their family than John Adams, the second U.S. President.

## These Times

# The Adams Family

By Dr. G. Homer Durham

President, Arizona State University

● The 19th of October is not celebrated in the United States of America. But it well might be. On that day in 1735 was born to John Adams and Susanna Boylston, in Braintree, Massachusetts, a son, John, who as a man was as responsible as any other for the establishment of the United States of America as an independent nation.

This sometimes forgotten fact may also be correlated with the example of the remarkable family produced by that young son who became the second President of the United States, John Adams (1735-1826), and his gifted wife, Abigail Smith Adams (1744-1818).

How is a new nation born, nurtured in an unfriendly world of older nations, and established in strength?

This is a vital question for half a hundred new nations in Africa and Asia today.

How do a father and a mother nurture their children and produce a family line that renders outstanding public service over several generations?

This second question is a query for all people in all times. It is especially significant in these times

of social change and mobility.

There is inspiration, and there are answers for both questions in the lives of John and Abigail Adams, lives that should not be forgotten. Let us look at a few items that should impel both parents and children to examine the nearest encyclopedias, available biographies, and various works produced by the father, John Adams; the mother, Abigail Smith Adams; the son, John Quincy Adams (1767-1848); the grandson, Charles Francis Adams (1807-1886); the great-grandsons, Charles Francis 2d (1835-1915), Brooks (1848-1927), Henry (1838-1917), and others. The forebears of John and Abigail Smith Adams will also bear study. Genealogy, as the *logos* of the *gens*, the study or science of the family, will also come alive. (For a beginning, I recommend the two volumes, comprising 1170 pages, by Professor Page Smith of UCLA, entitled *John Adams* and published by Doubleday in 1962.)

John Adams helped bring forward the legal and moral arguments sustaining American independence ten years before the Declaration of Independence. They are summarized, in scholarly form, in his

*Dissertation on Canon and Feudal Law*, first published in 1766.

He carried on the "politicking" and the floor fight among nervous Tories and neutralists in the Continental Congress, advocating independence as the only honorable course, for more than a year before July 4, 1776. He was one of four committee members who brought in the Declaration in June and stubbornly pushed it through a reluctant Congress a month later. True, the Declaration was cast in Thomas Jefferson's words, a new-comer to Congress. But it was Adams whose "contumacious obstinacy" brought things to a head and saw them through.

In May 1775, between Lexington (April) and Bunker Hill (June), it was Adams who got Congress to adopt the New England Minute Men as a national army; and it was Adams who engineered George Washington into the leadership of that army. And with the appointment of Washington came the support of the South.

Through November 1777, John Adams was chairman of the board of war and ordnance of the Congress. Then he was appointed as assistant to Benjamin Franklin

and Arthur Lee, U.S. commissioners to France. He served in France and also as minister to Holland until 1779, helping secure the essential French aid, Dutch treaty, and finance on which American independence was utterly dependent.

Back home, he drafted the Massachusetts Constitution of 1780; then he returned to France to join Franklin and eventually John Jay and Henry Laurens in negotiating by 1783 recognition by the world's greatest power, England, of American independence. In the United States' first election he was elected vice president under Washington and then succeeded Washington as the second President.

The security and strengthening of American independence; the belief in the necessity of enlightened religion, education, and moral verities; the virtue of industry; the importance of Harvard and institutions of learning and culture; the value of law, literature, history, public service; the strengthening of family ties—these are among the main threads in the tapestry woven by John and Abigail Adams.

The extraordinary career of their son, John Quincy—secretary to Francis Dana, American minister at St. Petersburg, Russia, at the age of fifteen; author of the Monroe Doctrine and the Transcontinental Treaty; sixth President of the United States; a U.S. Congressman thereafter in the House of Representatives until his death in 1848—and the accomplishments of his sons and grandsons continued the tradition.

The family was often separated, but only in time and distance. John and Abigail themselves, according to Page Smith, produced the "greatest epistolary exchange in the history of husband and wife." Their grandson, Charles Francis Adams, edited, compiled, and published their letters in 1840-41. Though Father John may have been in Paris, Mother Abigail at Baintree

with Nabby, Tommy, and Charles; and John Quincy in St. Petersburg, the family correspondence was extensive, educational, and inspirational.

Education and morals were daily pursuits at home, abroad, before Harvard, during Harvard, after Harvard, and throughout life. Professor Smith says both John and Abigail wrote their children "by every conveyance; John to exhort them to intellectual attainment, Abigail to warn them to keep their virtue unspotted." He also notes the role as balance wheel that Abigail played in her husband's life (and undoubtedly that of her children):

"Abigail insured his sanity . . . she gave him, with her love, a gyroscope that brought him through the stormiest seas. If she grew through him to be more touchy, more vulnerable to the barbs of the world, the outrageous actions of men, and the accidents of fortune, she made him less so. A wife cannot be utterly the converse of her husband . . . nor the mirror image. . . . At the happiest, she is able, as Abigail was, to enter with so much sympathy and understanding into her husband's world that she makes him more holy, more wholesome, more healthy."

A generation ago, an edition of the *Americana* said of the Adams family, "In the varied abilities and conspicuous public importance of its members, this family confessedly outranks every other in the United States."

There are other values in life than "varied abilities" and "conspicuous public importance." But the Adams family, with its men of affairs, letters, and practical ability, its genial, intelligent, and affectionate mother-wife Abigail, should not be forgotten. As contemporary readers ponder their own lives, their own families, and genealogies, the Adams family will bear study and acquaintance. ○



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# End of an Era

*The reporter came idly into office. "Well," said the editor, "what did the eminent statesman have to say?" "Nothing."*  
*"Well, keep it down to a column."*

*My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; . . . —Prov. 3:11-12*

He that honoureth his father shall have a long life.  
—Ecclesiasticus 3:6.

*A diet is the penalty you pay for exceeding the feed limit.*

Mrs. Jones had spent some time exploring the dusky recesses of a famous antique shop in an eastern city. "What is that quaint old figure in the corner worth?" she asked at last. "About \$50,000," whispered the horrified salesman. "That's the proprietor."

I have found nothing in the battle of life that has been of more value to me, than to perform the duty of today, to the best of my ability; and I know that where young men do this, they will be better prepared for the labors of tomorrow.  
—President Heber J. Grant

Adam and Eve had many advantages, but the principal one was that they escaped teething.  
—Mark Twain, American humorist

*The only difference between a rut and a grave is their dimensions.*  
—Ellen Glasgow, American novelist

It is not flesh and blood but the heart which makes us fathers and sons.—Schiller, *Die Rauber*, Act I, sc. 1

Every man should have one suit that makes him look like the chairman of the board.  
—Gloria Swanson

To eat is human; to digest, divine.  
—Mark Twain

"End of an Era" will pay \$3 for humorous anecdotes and experiences relating to Latter-day Saint way of life. Maximum length 150 words.

## Life Among the Mormons

### Genealogy

By Virginia Maughan Kammeyer

Upon thy chair thou perchest  
And thumbest diligently.  
With eager eyes thou searchest  
To find thy family tree.

Oh, art thou hoping, sweetest,  
Perchance to find a pearl?  
Dost thou the shrubbery beatest  
To flush a belted earl?

Was Great-great-great-aunt Sadie  
The beldame who was rich?

Or was she, hap, the lady  
They hanged for a witch?

And Great-great-uncle Dooley,  
Who helped the king to rule:  
Was he a statesman, truly,  
Or just the royal fool?

Oh, what of thy ancestry,  
The high or lowly seat?  
The humblest or the best tree,  
I still will love thee, sweet.

Next month: Day of Rest



# We Lived After the Manner of Happiness . . .

*This phrase recorded in ancient times finds an echo in the heart of every young man and woman dreaming through the courtship and marriage phase of their lives. To find the one among the many with whom one's relationship is a wholesome, glowing, growing thing is a marvelous blessing. To build such a friendship into courtship and then into celestial marriage requires an understanding and careful application of gospel principles. It is to live after the manner of true happiness. It is the only course acceptable to a Latter-day Saint.*



Seera of  
Youth

Dan Davis and Karen Anderson

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • June 1967



*A thing so dear demands a  
gentle touch*

*And oh, be very proud that*

*God has given you so much*

*Linda Hadley and David Hawkes*

*Pictures taken under direction of Robert  
E. Thompson, Idaho State University State  
president. Photographer: Lloyd Furniss.*





Going to him! Happy letter!

Tell him—

Tell him the page I didn't write. . .

(Emily Dickinson)

HAIR: Ghislaine and Paul Jacobsen

June 1967



Love comes quietly . . .

but you know when it is there,

because, suddenly . . .

you are not alone any more . . .


and there is no sadness

inside you.

(Joan Walsh Anglund)

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A black and white photograph of a man and a woman walking hand-in-hand on a curved, paved path. The man is on the left, wearing a striped shirt and dark pants. The woman is on the right, wearing a patterned top and a skirt. They are walking away from the camera. The path is bordered by grass and some bushes on the left.

*I think true love is never blind,  
But rather brings an added light,  
An inner vision, quick to find  
The beauties hid from common sight.*

*Yet our moment was  
When life and love were pure and clear as glass,  
Touched by a faint reflection of God's being  
For all men's seeing*

*(D. McFarlane)*

*I know that, whatsoever God doeth, it  
shall be for ever. . . .*

*(Eccles. 3:14.)*

*She rose to his requirement, dropped*

*The playthings of her life*

*To take the honorable work*

*Of woman and of wife.*

*(Emily Dickinson)*



*Annette Hanks and Glenn McMinn—  
Marvin and Dianne Young*



By Marion D. Hanks

## THE SIX

I am aware that Church leaders have suggested that we do not begin dating before age 16, which makes sense to me. Is there an age when we should start dating? I am 18 and have dated very little. Are there some "rules of thumb" that can be used as guides in dating experiences?

There are many choice statements as to the value and importance of learning to associate with others while we are young. For instance, there is a quotation from President David O. McKay in the book **Gospel Ideals**, under the heading, "The Importance of Skills, Activities, Associations":

"The achievement of a happy marriage begins in childhood and youth. The opportunity of marriage begins in the early days in school. The young girl who learns to play the violin is more likely to find a good mate than one who sits at home, refusing to go out in society.

"The boy who participates in athletics is more likely to find a mate than one who sits by the radio. In other words, associations are conducive to happy marriages because one becomes acquainted, one with another. One has more opportunities for choice.

"In this connection, think for a moment what the Church offers to its members, particularly to the young boys and girls."

As to so-called rules of thumb, one helpful possibility is to refer to Kipling's "six honest serving men" who taught him "all he knew." Their names are "**What and Why and When, and How and Where and Who.**"



Only those whose standards are high, like your own—strong members of the Church where possible. Several different persons, so that the purposes of courtship may be realized, neither going steady nor "playing the field," but getting to know a number of good people, broadening your associations and your objectives and your understanding.



Not too young, not too often, not on school nights as a rule, not too expensively. When you really **want** to (at the proper age, and conditioned by when-you-can and when-you-should considerations) During the right hours; under the right circumstances.





Clean places, decent places, proper places where you can be proud to be. Only clean movies or plays. No "adventuring" or "slumming" in dives or questionable surroundings. No place that parents or the Lord would not approve or where you and he/she would be ashamed to be found. No place where the Spirit of the Lord will not likely be present.



Fun things, wholesome things, good and useful things. Church-going dates, work parties, service projects. Cultural and educational activities, close-to-the-beauties-of-nature experiences, hospital and shut-in visits, things pleasing to you, to parents, to God.



Associating with others under wholesome circumstances helps develop friendships and permits you to learn about qualities and characteristics in others, to get to know them, to have fun together, to widen areas of choice, to achieve a wider and wiser vision of what one may seek in an eternal companion, and to ultimately find someone who shares common convictions and character traits and whom you can marry in the right way in the right place by the right authority.



With others, in groups, chaperoned when proper, appropriately dressed, cheerfully, courteously, modestly, wisely, prayerfully. And let parents know where you are, with whom, doing what, and when you will return. Have a happy time! M.D.H.



# Promise

Hours fly, flowers die.  
New days, new ways  
Pass by. Love stays.



# and Realization

By Elaine Cannon

And love does stay, if it is made welcome; if it is given generously and wisely; if each phase of life sees it grow and develop so that there is happiness and the making of memories that bring joy. From child love for mother to fullness of married love, from friend-to-friend devotion to warm brothers-in-the-gospel relationships, love is the motivating force in the meaningful, happy life.

When Henry van Dyke wrote the above inscription for a sundial, he spoke a truth people discover as they mature in living and learning to love. The promise of love at any stage is sweet. The realization of it comes only as its price is paid. It will not come

based on selfishness or lust.

There is a time to feel each kind of love and a time and a way that are right for the expression of it. There are qualities to cultivate to prepare oneself for the highest kind of feeling in any relationship. The scriptures give clear direction for a growing capacity in these qualities:

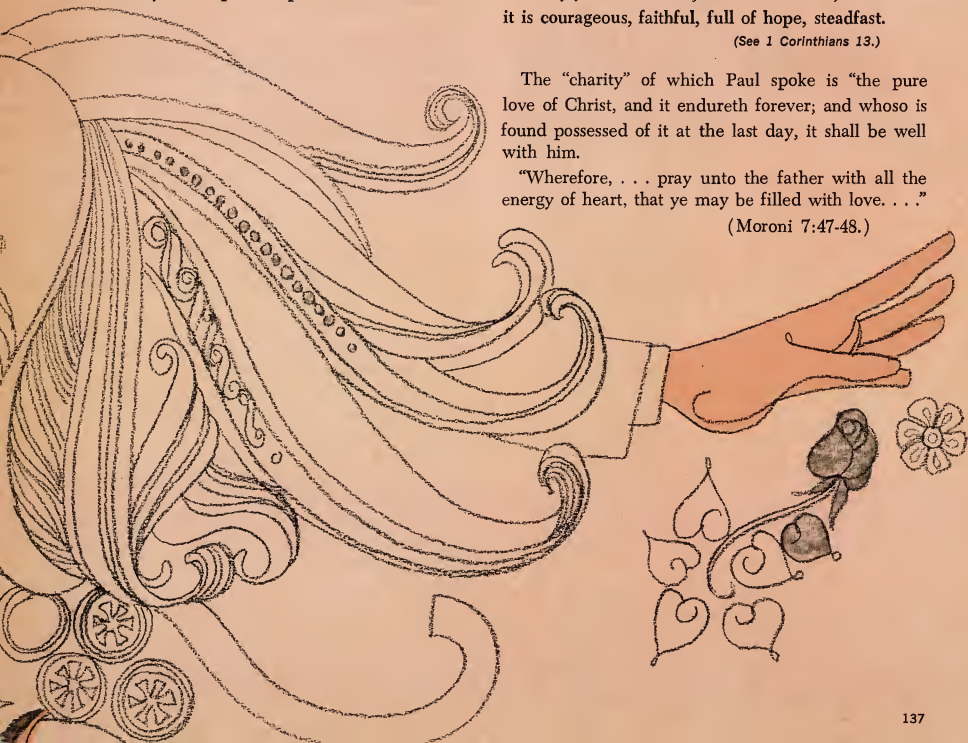
Pure love is—  
patient and long-suffering and kind;  
it is not envious, does not boast, is not proud;  
it acts responsibly, unselfishly,  
is not easily provoked, thinks virtuously,  
has no joy in evil but rejoices in the truth;  
it is courageous, faithful, full of hope, steadfast.

(See 1 Corinthians 13.)

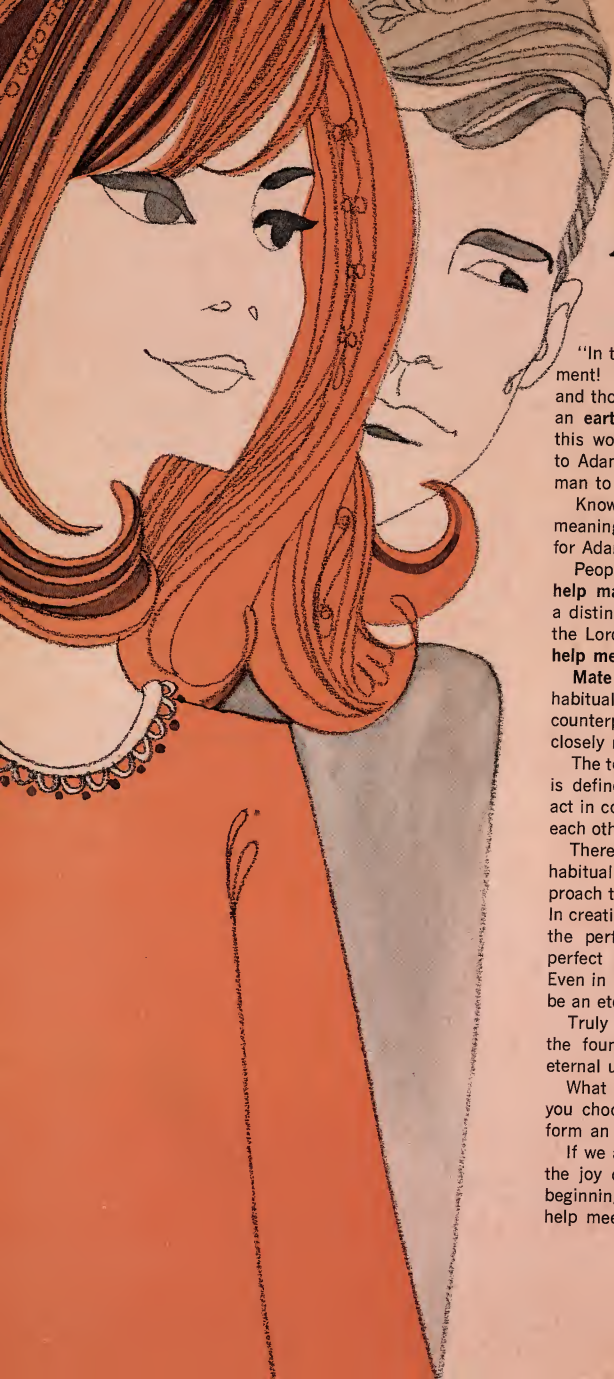
The "charity" of which Paul spoke is "the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

"Wherefore, . . . pray unto the father with all the energy of heart, that ye may be filled with love. . . ."

(Moroni 7:47-48.)







# An Help Meet

By Owen S. Jacobs

(formerly president of the Bavarian Mission)

"In the beginning. . . ." What a captivating statement! Everything has a beginning—at least, we and those around us and all earthly institutions have an **earthly** beginning. So it was with marriage in this world. Among the first statements God made to Adam, in the beginning, was "It is not good for man to be alone."

Knowing better than any other being the full meaning of this truth, God created "an help meet for Adam."

People often think this word should have been **help mate**, and it is often read as such. Is there a distinction between the two terms? I believe that the Lord's meaning is better expressed in the term **help meet**.

**Mate** means one of a pair, husband or wife, habitual associate, fellow worker. **Mate** also means counterpart, a copy or duplicate, a person or thing closely resembling another.

The term **help meet**, as it is used in the scriptures, is defined by the dictionary as "to come to be or act in conformity to; to come together so as to touch each other; **to form a union.**"

There are many pairs, husbands and wives, habitual associates, fellow workers, that do not approach the perfection of the union the Lord intended. In creating Eve as a **help meet** for Adam, God formed the perfect family, designed to last forever in a perfect union. Never again need Adam be alone. Even in Eden's absence, they were and always would be an eternal part of each other.

Truly Eve was given to Adam as his help meet in the founding of the first eternal family, the first eternal union in this world.

What kind of a family unit are you planning? Will you choose a help meet—one with whom you can form an eternal union?

If we are ever to know the joy of our redemption, the joy of true eternal fulfillment, we must in the beginning start our eternal family unit with "an help meet."

## What Do You Know About Diamonds?

Told by J. Marvin Higbee

The diamond is most appropriate for the betrothal ring, because it is thought to soften anger and to strengthen love and harmony. The word **diamond** originally came from the Greek **adamas**, meaning unconquerable. It was believed to protect the wearer from evil and was thought to endow him with superior strength, fortitude, and courage.

The sentiment associated with the diamond is innocence. A diamond is among the purest of all

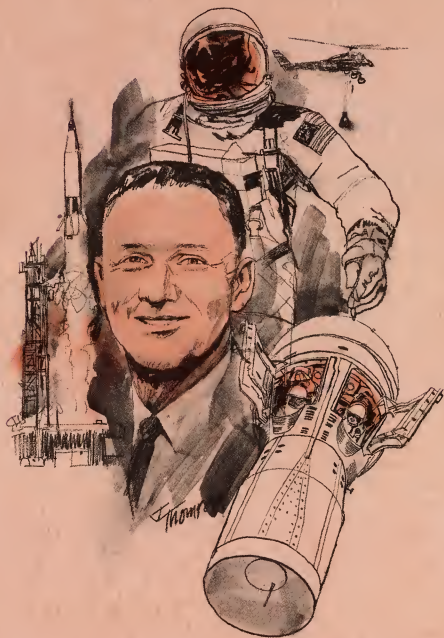
gems. It is made of pure crystallized carbon. Hard as it is, it is fairly brittle and rather easily split. Contrary to popular belief, a diamond can be broken if pounded with a hard instrument, so a diamond must be treated with care.

The diamond is the sparkling cousin to a lump of coal. It is difficult to believe, looking at the two, that they could be even remotely related.

There is something like a diamond in a lovely girl.



# An Astronaut Speaks in the Tabernacle



**Dr. Don Lind, LDS astronaut, missionary, jet pilot, scientist, was called on and spoke extemporaneously at the priesthood meeting at general conference, April 1967. These are his remarks.**

● Brethren, it is an honor to be with you this evening.

It is amazing what irrelevant ideas come to your mind as you are walking up that flight of stairs. The thing I was thinking about was the fact that a great amount of our training is involved in such things as riding centrifuges, when you have a great variety of sensors attached rather painfully to your body to give the doctor a monitor of your pulse rate, heart beat, and general physical condition. As I was climbing the stairs I was grateful that I wasn't being monitored,

because I think I exceeded a number of limits. If lying on an Apollo couch is as disturbing as sitting in that little green chair, we may have to postpone a launch.

Brethren, it is a pleasure to be with you. I enjoyed greatly the first half of this meeting, as well as the afternoon session. I was grateful for the opportunity to come and be with you for conference. It has been inspiring.

When I was in grade school, a number of movies were made about great square-rigged whaling vessels. I always felt at that age in my life that I had been born at the wrong time, that I should have been born back in the days of the whaling vessels; but since I have grown a bit older, and hopefully a little wiser, I have decided that this is the time in the world's history that I am most grateful for being alive, not only for having the opportunity of participating in one of the most exciting

adventures I think mankind has attempted, but also the opportunity of being born at a time when the Gospel is here upon the earth, in going to the particular home to which I was assigned.

I would not be here today if it were not for my parents.

The words that were spoken about the responsibility of fathers and parents in general this evening touched my heart in my responsibility to my family, but I also marvel at the wonderful job that my father and my mother did for me. I, with Nephi, can say that I have come of goodly parents. I would never have made the astronaut program, nor would I be a priesthood bearer in the Church, if it had not been for my father and my mother, and I thank them for it.

I am grateful for this gospel. I have been in situations when religion was not necessarily the most popular topic of conversation. I have been in situations involving my schooling when people expressed openly the idea that religion was fairytale, was legend, was myth, was only for those who were not sufficiently well educated to get along without it; and obviously I did not agree.

I have been in situations where the principles that we hold have not been lived, if even believed, and I have been grateful for the strength that I received in my home, and grateful for the strength that a testimony of the gospel gave me in those situations. The gospel means more to me than my life, more to me than anything that I would be capable of describing. I don't know how to express in words the feeling of what my testimony of the gospel means to me.

Brethren, it is an honor to be with you as a member of this priesthood. I have marveled at the strength it can give one in various situations. I have a testimony that God lives, and that, strangely enough, is a fact I am afraid most of the world do not share with us. There are a great many who wonder whether God really lives at all.

I wasn't in the Sacred Grove with Joseph Smith, but I have just as strong a conviction of the fact that he saw God and talked with him face to face as I have the conviction of something I got my doctoral dissertation on, the existence of pi-mesons. I haven't seen pi-mesons either, but I accept their



existence on secondary evidence. And on secondary evidence I believe that Joseph Smith saw God in the Sacred Grove; and that is a great strength in my life.

I believe that Joseph Smith was a prophet, that he received revelations. Scientifically I believe it because I think it would be just too difficult to

forgo the Book of Mormon, if for no other reason. I do not think it could be done by a man with Joseph Smith's education. So I believe the Book of Mormon is an evidence that Joseph Smith has to be a prophet of our Lord. I am grateful too that we have a prophet living today to guide and direct the Church.

Brethren, let me repeat once more, it is a pleasure to be with you, because I couldn't be with you if I did not hold the priesthood, which I hold dear. Brethren, I bear you my testimony that the gospel is true; I am grateful to be a member of this Church, and I do this in the name of Jesus Christ. Amen.

## Getting to Know You

For eight young men serving in the Central British Mission, missionary activity means not only daily proselyting in their assigned district in Wolverhampton, but also performing regularly throughout the mission area as a popular double quartet.

The "New Mission-Aires," as they are called, were organized in the summer of 1966 at the request of their new mission president, George I. Cannon, a former YMMIA general board member. Their non-Church performances have ranged from youth clubs, charity balls, women's leagues, welfare organizations, and hospitals to church and school groups.

One of the major responsibilities of the group is assisting with the Church's "Telerama" program that is currently being shown throughout the mission. Posters depicting scenes from Church history are shown, along with the film **Man's Search for Happiness**, which was produced for the New York World's Fair.



Spokane Dancers—A group of teenagers from Spokane (Washington) Stake who have learned well their Greek dance number for the upcoming June MIA Dance Festival recently were chosen to appear on a "March of Dimes Telerama." However, the group declined when it was learned they would have to perform on a Sunday, because "it was not in keeping with our beliefs concerning the Sabbath." Dick and Donna Kofford are dance directors.



# Action in Campus and Community

By Evan D. Ginn

As at many schools, tradition ranks high at Brigham Young University, where activities long-to-be-remembered continue from half-forgotten beginnings.

"Y-Day" at BYU began in 1892, when a general cleanup day was proclaimed to put the campus in order. The community joined in, and since that time the students and Provo citizens have annually set aside one spring day when school and town cooperate in service projects and in cleaning up the community.

In 1906 a group of students painted the first "Y" on the mountain, and the refurbishing of the cherished letter has since become an important part of the annual celebration.

But the story of Y-Day is much bigger and more significant than games and fun and whitewashing of the letter on the hill. Useful, thoughtful, constructive projects are undertaken in a highly organized way by each of the 67 student wards in the eight BYU stakes. Widows' homes are painted, yards manicured, city parks cleaned, gardens planted, vacant lots cleared, woodpiles replenished, the city scrubbed sparkling clean. Businesses provide materials and manpower, families join in, and the entire community comes alive. The only student marches are into project action or to the refreshment tables later, and the only student protests are directed with good nature to the early hour of the group breakfasts before the action begins, or to aching muscles after it is over.

In the afternoon there are games, including such favorites as the **grand prix** bike races, the handicap races for bishops, water sports on the lake, kayak and tubing races down the river, logrolling, square dancing, and others. There is food aplenty, of course, and the traditional lighting of the "Y." But the real meaning of the day is in the spirit of involvement, of doing and belonging and serving—a spirit that has and will spread into many communities and schools and homes and will be cherished always in many hearts.



Sprucing up the park.



Glen Yarborough entertains.



"Please pass the paint!"



Students attack vacant lot.



USU's "Balladiers" perform.



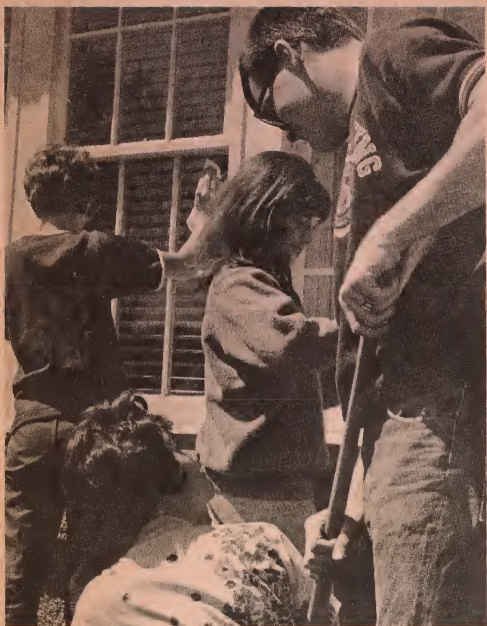
Men to move mountains.



The "Y" gets whitewashed.

Beauty out of the woods.





Companionable clean-up, wash-up, shine-up.



Committee of "Y" Day.



Part of cleaning detail.



All kinds of competitions.



JaMae Jensen, Sharon Talley on KP.



Bucket brigade passes whitewash up Mt. Timpanogos.



Hotcakes for hungry crew.



● Youth should begin today to so order their lives that they will be found worthy at the proper time to go to the House of the Lord and be uplifted and sanctified by the temple ceremony which, as has been said, “contributes to covenants of morality, the consecration of yourselves to high ideals, devotion to truth, patriotism to nation, and allegiance to God.” (James E. Talmage, *The House of the Lord*, pp. 99-100.)

When you enter a holy temple, you are by that course gaining fellowship with the Saints in God’s eternal kingdom, where time is no more. In the temples of your God you are endowed not with a rich legacy of worldly treasure, but with a wealth of eternal riches that are above price.

The temple ceremonies are designed by a wise Heavenly Father who has revealed them to us in these last days as a guide and a protection throughout our lives, that you and I might not fail to merit exaltation in the celestial kingdom where God and Christ dwell.

May you strive diligently and be guided to prepare yourselves to gain these priceless riches in the House of the Lord. ○

# Enter a Holy Temple



By Elder Harold B. Lee

Of the Council of the Twelve



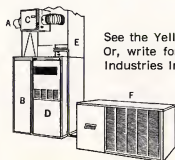
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nace. E) Indoor Cooling Unit. F) Out-  
door Cooling Unit.

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